

247
A
DETECTION
OR,
DISCOVERY

OF
A NOTABLE FRAVD
Committed by R.B. a Seminary
Priest of ROME, upon Two of
the Articles of the Church of
ENGLAND.

In a Booke Imprinted in Anno 1632.

Intituled,

The Judgmen^t of the APOSTLES,
and of Those of the first Age, in all points
of Doctrine, questioned betweene the
Catholikes and Protestants of *England*,
as they are set downe in the nine and
thirty Articles of their
RELIGION.

With an Appendix, concerning *Episcopacy*.

By a Lay Gentleman.

LONDON,

Printed by E. P. for *William Leake*, and are to be sold
at his Shop in *Chancery-Lane*, neere the *Rowles*.

1641.

To the right Honourable, HENRY
 Earle of Manchester, Lord Privy Seale,
 and one of his Majesties most Honourable Privie Councell.

My most honoured Lord,

Seeing it is a *Maxime* of divine and humane Law, most infallibly true, *Suum cuiq. reddere*, I hold my selfe obliged in Obedience to it, to dedicate unto your honourable *Patrenage* the ensuing *Tract*, most truly and humbly acknowledging *Tam me, quam omne meum*, to be your Lordships *Creature*, made fortunate by the *Rays* of those sweet *Influences* which have issued from your Lordships ever *Candide Aspect*, which *Bounty* (my inability wanting means of any *Requitall* or other *Retribution*) doth claime this my poore *Infant-worke*, together with all other *Services*, both as a duty of *Tribute* unto your Lordships high *Merit*, and as a signall or testimoniall *Badge* of that ever bounden *Gratitude* and *Recognition* which my *Heart* and *Tongue* rendreth unto your Lordships goodnesse. Your honourable *Greatnesse* [as able] and your gracious *Benignity* (as willing) to protect it, hath *Encourag'd* my humble *Boldnesse*, to beseech your noble acceptance of it. I neither will nor can presume it worthy your Lordships *Perusall*, not daring to arrogate so high as to invite so great a *Iudgement* to discend beneath it's proper *Spheare*, to behold *A thing* so *meane* and low: It's sufficient that your Lordship vouchsafe the loane of your honourable name, to give it credit unto others of

Epistle Dedicatory.

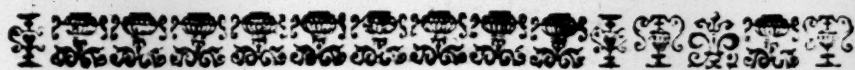
Mat. 14. 20.
Marc. 12. 42.

the *lesser Orbe*. For though this *Traſt* (as I am somewhat confident) contains in it nothing but what is justifiable by the evidence of *Truth*, yet it is likely to meet with opposition, *Quia veritas odium parit*; but it being quitted from harms by such as are *Friends* to the vertue of truth (splendent as light radiated from the *Sun*) it may serve *ut fragmentum in Cophinis Christi*, or otherwise, *ut minutum in Gazophylacio Ecclesie*: how ever your Lordship and the world may find, that *Inter res seculares*, I have spared some time for sacred designs, taught to doe so well by the rare *President* of your Lordships divine *Enchyridion de contemplatione mortis et immortalitatis*, a piece of such admirable *excellence*, as would *ex se* (without your honourable name or dignity) protect it selfe. But my *Modicum* (lesser than a meere shadow to that perfect substance) implores both your honourable regard to the *Aurhor* and worke, and also *Fronte serena* to entertaine this humble duty of him, whose perpetuall suite unto the Supremest is, for all successfull blessings on the *Person* and state of your honourable Lordship, and noble *Posterity* both in stocke and branches, as well for health and life, to be happily lengthned here, as for *Eternity*, to be enjoyed hereafter; & for some manifestation of his *Cordiall meaning* (the soule of verball expressions) he really wishes for such *Employment* as may testifie him to bee

Your Lordships most faithfull
and humble Servant;

PEDAELL HARLOWE.

TO



To the READER.

IN Lent 1639, there came to my hands commended, and esteemed by some (as a choice piece) a Booke intituled, The judgement of the Apostles, and of those of the first Age in all points of doctrine, questioned betweene Catholikes and Protestants of England, as they are set downe in the Nine and thirty Articles of their religion, by an old Student in Divinity, Dedicated to her most excellent Majesty Queene Mary, subscribed R. B. which Booke opening about the middest of it, with intent to read such part of it, as first offered it selfe to my view, I casually lighted on the Ninth Chapter whereto the six & twentieth Chapter hath reference, both which chapters doe treat of the Consecration of our Bishops, and the Ordination of our Priests, Ministers, and Deacons, wherein (as it is there delivered) is concerned the Standing or ruine of our whole Religion: Hereat making some pause as worthy the reading, which being perused, me thought it was a point not to be slighted, jam securis ad radicem, *its ayme* Mat. 3. 10. was to strike at the roote for the utter overthrow and razing up the Basis and foundation of the visible Entity of that Church (whereof my selfe is an unworthy Member) and consequently as it concerned the generall, so it concerned me in particular: how much my soule was afflicted and troubled at it, cannot be exprest, because the particulars urged by the Adversary are chiefly or altogether matters of Fact and Record, not matter of Dispute, Reasoning, or argumentation, so as nothing could be had from the

Epistle to the Reader.

reach of Reason, or my owne understanding on which I presume not, nor from literature whereof my portion is but small, how to be brought out of the Bryers: and for that purpose applying my selfe to the learned of our Church in Print, especially Master Francis Mason, late Archdeacon of Norfolke now with God, who have most exactly and gravely, to their eternall praise and renowne, vindicated our Church in the matter of Consecration and Ordination, against a great company of virulent, cunning and subtile adversaries, I could not meet with any of those particulars alleadged in these Two chapters of this Author's Booke, anywhere objected, treated of, or answered, which happened as I beleieve, because this Booke came either under the Presse since those workes were finished, or else it lurk't so close, as it came not to the view of those brave Defendours of our Church: whereupon being become restless in my selfe, and holding it too supine negligence, to continue still ignorant in so weighty a matter, without some indeavour to be satisfied in so reall a Concernment, I became resolved to make such search into it my selfe, as my weake abilities could attaine unto, which having in some poore measure atchieved, it was originally intended for my owne selfe-satisfaction; but thereof, some of my friends having view, they became very desirous to be pleased with Copies of it, which being found to be too tedious and over-chargeable, it was earnestly desired to be made vnlgar by the Presse, but being loath to be read in Print, it hath lyen by me by the space of a yeare, in which time it having gotten approbation by some of Eminent learning, I am become obedient to the desires of others, in that behalfe, holding it better to Communicate a browne morsell, than to be totally uncharitable, being per-

Epistle to the Reader:

250

persuaded it can doe no hurt, but to the Adversary by detection of his Fraud, and hoping that this piece of plainnesse may at present give some content and satisfaction, if not to all, yet to such as thinke it better to have a little light, than none at all, untill an abler Pen, as meaner than mine cannot be, should vouchsafe a more polite and exact Vindication of our afflicted Church, from this Averfaries false Accusation, wherewith it hath stood charged unhappily these eight yeeres, which will (in my simple opinion) be worth the undertaking, to the end the Foule mouth of this Romish Adversarie may be as fully stopped in the particulars now in question, as other like Underminers of our Churches foundation, have bene already, concerning all other their vaine plots and devices against our Episcopall Consecration, and Sacerdotall Ordination, to their utter shame and perpetuall silence, which brave worke concerning these particulars had ere this time (I beleeve) shewed it selfe Conspicuous to the world, if this Booke of R. B. had in all this time come to the view (before me) of any of our brave and able Champions of our Israel; In the meane season if this shall (as a taste) yeeld any relish, or produce any profit at all, it is a blessing farre beyond my deserts; and if Errors in it bee remitted, or passed over in gentle silence, it is a favour of grace heartily Suppliated; Howsoever my meaning is good; Ultra non —: And although this worke is concerning Church affaires, and consequently lay-hands may bee said, arr not Sacred enough to handle it; Yet upon persuall it will appeare to bee so dependant on
tem.

Epistle to the Reader.

temporall Lawes and Acts municipall, as will I trust, take off the Censure, Mittendi Falcem in Messum alienam. And for the accommodation of the vulgar, who understand not the Latine tongue, such Latine sentences as are produced out of Authors, are translated into our vulgar tongue, for their ease and satisfaction, save onely a few Scriptures, for which they may turne to in their English Bibles; all which neverthelesse is humbly submitted to the correction of Superiours, and to the judgement of those, who can judge, what it is to take paines without hope of gaines, accounting my Reward very great, if what I have done shall be in any sort accepted, or can doe any Service. Hoping you will not blame him, who hath thus laboured for your sakes, and would if he could, doe more, to bee,

Your ready and faithfull friend,

PEDAELL HARLOWE.

TO



To R. B. or to such other Pontifician
as shall assume to be his Vindicatour.

THough the Proverbe be (*Good wine needs no Bush*) yet where both *good wine* is within the house, and also a faire Bush or brave signe without at the doore, it is the more compleat and sutable, and so giving full content, it increases custome, and advances credit to the owner: But let the signe be never so brave and fine without, if *corrupt wine* be within, that house soone looses custome, falls to neglect, and becomes contemptible. Such (Sir) is your Booke, whose Title is so faire, (having the *Apostolike image in Front*) as meriteth (*eo nomine*) highest Reverence, honour, and esteeme in all *Christendome* over: The worke of an old Student in Divinity, beares with it a double portion of reverence amongst all men for *Sagewesse of Age*, and also among the best sort of Men, for Divinities sake. And it being dedicated to our most Royall Queene *Mary*, Consort to our most dread Sovereigne Lord King *Charles*, of ever renowned memory, it drawes another parcell of honourable regard unto it; which brave and fine outside requires the inside to be sutable in the beauty of *Truth, honesty, and goodnesse*: otherwise howsoever your *Favourers* may flatter your wit, for putting on a fair & rich garment, on an ugly and foul carcase, to make it passe the better with such as will be easily cozened with shadowes, your judgement neverthelesse must needes suffer, for presuming such brave and rich Furniture to decke an unworthy and base creature withall, for a present, for such as can discover her *Deformitie*, as soone as they see her; If your Booke be such (as such indeed it is) then those glorious Titles and attributes of *Apostolike judgement, Divinity*, and royall *Majestie*, must be taken from it, as too much prophaned and *Presumptuously taken in vaine*: Whereas if your Booke were correspondent unto, and justifiable by that Ti-

Epistle to R. B.

Secundum Vul-
garem translatio-
nem, Rom 9. 1.

1 Cor. 11. 31.

Gal. 1. 20.

3 Tim. 2. 7.

1 Tim. 4. 1. 2.

tle, it would be a Volume of Truths, *Veritas in toto, et veritas in qualibet parte*, even the truth, the whole truth, & nothing but truth, according to the constant custome of the holy Apostles of Jesus Christ, in delivering heavenly Doctrines purely & sincerely without fraud or deceit, as by St. Paul is protested, not onely to the Church of Rome, *Veritatem dico, non mentior, testimonium mihi perhibente conscientia mea in Spiritu Sancto*: But also to the Church of Corinth, *Deus, et pater Domini nostri Iesu Christi scit, quod non mentior*: And likewise to the Church of Galatia, *Ecce, coram Deo non mentior*, And so also for the Church of Ephesus, *veritatem dico, non mentior*; But contrarily lying & Fraud punctually suites and agrees with the judgement and practice of Apostataes and Apostaticall men, (*Builders and upholders of the Church malignant* whose doom is Destruction) *Qui in temporibus novissimis discedent a fide, attendentes spiritibus Erroris, et Doctrinis Demoniorum, in hypocrisi loquentium mendacium, et cauteriatam habentium conscientiam suam*: So as the judgment of the Apostles is *Verities Dialect*; The judgement of Apostataes is *Errors Rhetorick*: Now unto which of these two judgements (*Apostolicall, or Apostaticall*) this *Adversary* of ours, R. B. and his Booke doe properly belong, let the *Sequel* determine it; Whereby it will evidently appeare (I truit) that R. B. very well deserves the signe of the *Whetstone*, to be prefixed to the Front of his Booke, ——— *In perpetuam rei memoriam.*

Your Tell-troth-Friend.

P. H.

A



A direction for the Quotations.

HAVING with great industry, difficulty, and paines, had a visible knowledge (not trusting to second helps) concerning all the Authorities and Quotations cited in this *Traſſ*, (ſave onely one which I could find neither among the Stationers or Bookſellers, nor the Libraries at *Westminſter*, or *Sion Colledge*, nor private Studies) I have for the accommodation of the ſearching Reader, ſet downe each Quotation ſo direct and certaine in the marginall notes, as the ſame may be found with eaſe; ſo as the ſeverall Impreſſions of each Booke, be alſo here ſet downe; which are as followeth. *viz.*

Names of the *Authors.*

The times and places of
Impreſſion.

<i>Auguſtinus.</i>	<i>Baſilia.</i>	1542.
<i>Archidiaconus.</i>	<i>Venerijs.</i>	1601.
<i>Antiquitates Britannicae.</i>	<i>Hanoviae.</i>	1605.
<i>Bellarminus.</i>	<i>Colonia Agrippinae.</i>	1628.
<i>Baronius.</i>	<i>Colonia Agrippinae.</i>	1624.
<i>Binius.</i>	<i>Colonia Agrippinae.</i>	1618.
<i>Budaeus.</i>	<i>Parisijs.</i>	1541.
<i>Biel.</i>	<i>In epistola.</i>	1620.
<i>Dominicus Soto.</i>	<i>Salmantica.</i>	1568.
<i>Franciscus de victoria.</i>	<i>Lugduni.</i>	1588.
<i>Gregorius de valentia.</i>	<i>Lugetia.</i>	1609.
<i>Godwinus Episc. Londavens.</i>	<i>Londini (anglice)</i>	1615.
<i>Historia Ecclesiastica per</i>	} <i>Baſilia.</i>	1611.
<i>Eusebium, Socratem, Zozomenum &c.</i>		
<i>Iohannis Rignolds.</i>	<i>Londini.</i>	1602.
<i>Mercellus.</i>	<i>Venerijs.</i>	1582.
<i>Optatus Milevitanus.</i>	<i>Parisijs.</i>	1631.
<i>Petrus Paludanus.</i>		
<i>Panormitanus.</i>		1527.

A direction for the Quotations.

Ruewardus Tapperus.

Colonia.

1577.

*Registrum Cantuariense, in
libris pergameni, in officina
Registrarii principalis Archie-
piscopi Cantuariensis, in vico
vocato (Doctores Communi) Lon-
gleidensis.*

Argentorati.

1558

A



A
DISCOVERY OF A
notable *Fraude* and Deceit
committed by R. B. a Seminarie
Priest, upon Two of the *Articles* of
the Church of England.

SECT. I.



His Romish *Adversary* R. B. raises his *Num. I.*
Engines for *undermining* of our Church
upon these *two* severall *Articles* of ours,
to wit, the *Three* and *twentieth* *Article*,
and the *six* and *thirtieth* *Article* follow-
ing.

"It is not lawfull for any man to take *Article 23.*
"upon him the office of publike preaching in the Congre- *R. B. pa. 206.*
"gation, before he be lawfully called and sent to execute
"the same; and those wee ought to judge lawfully called
"and sent, which be chosen and called to this worke
"by men, who have publike authority given them in the
"Congregation to call, and send Ministers in the Lords
"Vineyard."

"The booke of Consecration of Archbishops, and orde- *Article. 36.*
"ring of Priests and Deacons, lately set forth in the time *R. B. pa 346.*
"of K. *Edward* the sixth, and confirmed the same time by
"authority of Parliament, doth containe all things neces-
"sary to such Consecration and ordering, neither had it any
"thing that of it selfe is superstitious or ungodly, and there-
"fore whosoever are consecrated or ordered according to
the

2 *A detection of Papisticall Fraud.* Sect. I.

“to the Rites of that Booke, since the second yeare of the
 “aforenamed King *Edward* unto this time, or shall be here-
 “after consecrated or Ordered according to the same
 “Rites, we decree all such to be rightly and lawfully con-
 “secrated, and ordered.

Upon these *Two Articles*, are *Three such Engines* devised
 by R. B. for overthrow of the *Foundation* of the *visible* and
 outward *Entity* of our *Church of England* in point of *Conse-*
cration and *Ordination*, (here delivered in his owne words)
 as are *novell*, and consequently *unconfuted*; The particulars
 whereof, are as followeth.

Num. 2.
 Pag. 209.
 210.

R. B. O B I E C T I O N. I.

This new *Protestant Queene Elizabeth* (her Raigne begin-
 ning here in the yeare 1558. and 1559. in her first Parlia-
 ment) never had any knowne, publike, allowed *square*,
Rule, forme, maner, order or fashion whatsoever, for any to *have*
publicke authority to call, make, send, or set forth any pretended
 Minister untill the yeare 1562. when their Religion was
 foure yeares old, and these *Articles* were made, and in them
 the Booke of *King Edward* the sixth about ten or eleven yeares
 old, when he set it forth by *Parliament*, was first called from
Death, wherewith it perished in the first yeare of *Queene*
Mary: It hath beene pretended——that *Mathew Parker*
 was made a *Bishop*——on the seventeenth day of *December*;
 But (alas) they had then *no forme or Order* to doe such a
businesse——untill foure yeares after this pretended *ad-*
mittance, alleaged to have beene the seventeenth of *December*
 1559. Here I have proved *demonstratively*, that they neither
 have any lawfull *Jurisdiction* or *Ordination* among them; But
 to doe a worke of *Supererogations*, in this so much concerning
 the *standing* or *overthrow* of our *Protestants* whole Religion,
 quite overthrowne by this *one dispute*, if they have no right-
 ly *orderly* and lawfully consecrated *Bishops, Priests or Deacons*;
 I thus further *demonstrate*.

Pag. 346.

Pag 347.

First then, if the *Decree* of this (later) *Article* (as they
 terme it) were to be *accepted* and *received* for a just and law-
 full *Decree*, yet the first——*Protestant*——*Bishops, Priests and*
Deacons

Deacons in *Queene Elizabeths* time, (from which all that now be in *England*, or have beene since then,) cannot be said to be rightly, orderly and lawfully consecrated by this very Article it selfe: For that supposed Booke of *King Edward* the first being abrogated and taken away by *Queene Maries* Lawes, and not afterwards revived by the Protestant-Lawes of *Queene Elizabeth*, untill in those Articles, in the yeare of *Christ* 1562. (as their date is) *Queene Elizabeth* beginning her Raigne the 17 of November 1558, all their first pretended Bishops, Priests and Deacons, must needs be unrightly, unorderly and unlawfully made, though by that Booke of *King Edward*, because there was no Protestant right order or Law to make or admit any into such places by that Booke not approved or allowed by any Protestant-right, order or Law all that time.

P. H. ANSWER.

This objection (more then once repeated) is nothing but a litigious and impertinent quarrell for want of matter: For *posito*, That Archbishop Parker wanted in his consecration some Punctilioes of outward Order forme or fashion according to the prescript tenor of our Lawes or Rules, or that there was not any law, or publike Rule of our Common-wealth prescribing an outward forme of Consecration then in force, yet such want or Fayer did not nor could vitiate, destroy, or annihilate his Consecrations celebrated in a sufficient Church-manner, in esse and substance good and valide, in regard regall Lawes and Ecclesiasticall Canons are but circumstantiall and ad bene esse, fitting and directing (*quatenus ad nos*) the Ceremony and outward forme thereof, which Order and forme, if it hap at any time upon just or reasonable occasion, not to be pursued, the faire is not destructive to such Consecration to make it invalide or fruitlesse.

But of all others this objection becomes not R. B. nor any Romanist: First because the (a) Pontificians do exclude all civill and municipall Lawes of Princes and Republikes from Intermeddling with those Ecclesiasticall Affaires: wherein your Romish vote is like the bold (b) Protest of the Denatists against

Imperiall

() Concil. Pa.
Bin. Tom.
2. pag. 207. col.
2. nu 8 B.
Synod. 7. Act. 8.
can. 3. Bin Tom.
3 part. 1. sect. 1
pag. 701. E. F.
Synod. 8. cap. 22.
Bin. Tom. 3 part
1 Sect. 2. p. 647.

Num. 4.
col. 1. A. & pag.
676 col. 2 C. D.
Concil. var. sub
Gre Pop. 7. l. in.
Tom 3. par. 2.
pa. 4. 7 col. 1. F.
baron. Tom. 12.
Ann. 1103. pa-
ragr. 8. pag. 33.
Et Ann. 1111.
para 29. 30. 34.
Et Ann. 1106.
par. 33. pag. 55.
Et Ann. 1108.
par. 3. pag. 67.
Et Ann. 1119.
parag. 10. pag.
143. Et Anno.
1139. para. 5.
pag. 89. nu. 25.
Et. 1169 par.
29. pag. 623.
(b) Optat asie.
milevii. lb. 3.
pag. 64.
August. contr. b.
ter. Pet. lb. 2. 1.

4 *A Detection of papisticall Fraud.*

"Imperiall authority in Church businesse: Quid Imperatori
"cum Ecclesia? What have Emperours, Kings and Princes to
do with Ecclesiasticall affaires? whereas seeing Kings are both

(c) *10. u. 24. 23.* (c) *Enstodes utriusque Tabula & Nutritii Ecclesia*, Keepers,
ad 28 & 34. 31. of both Tables, and Nursing Fathers and Nursing Mothers of the
22 33. Christian Church, it belongs unto, and is a Duty of Regality,
Isa. 49. 23. to constitute and ordeine lawes concerning Ecclesiasticall Hie-
S. August. contr. rarchy, and the Regiment of the Church, and per potesta-
Cresc. li. 3. c. 51. tem coactivam, by power coactive to enforce the due execution of
pag. 272. A. B. the duties of Religion, and to cause punishments to be inflicted
& contr. Gau- on the Delinquents, to succour the oppressed, and to cherish the
dent. lib. 2. c. 11. good, both among Priests and Laikes, as well in Church as
col. 341. A. B. Common-weale: But indeed the immediate Actes of the
& Epist. 50. col. 207. ad 203. Episcopall, Priestly and ministeriall office, as Preaching, Admini-
stration of Sacraments, and the Actuall consecration of Bishops
and ordination, of Priests, Ministers and Deacons, belongs pro-
perly to the Pastorall charge.

Numb. 5.

(d) *Council. Ni-* Secondly, because the Romish Church is guilty of violation
con. 1. can. 4. both of Canons, and it's owne Pontificall, being content to
Bin. Tom. 1. pag. derive succession from many incanonically and irregular Con-
297. col. 1. B. secrations: For contrary to the tenor of the first generall (d)
Epist. Ioh. pap. Councell of Nice, and their owne Iurists and (e) Doctors,
3 *Bin. Tom. 2.* determining, that Consecration of a Bishop ought to be by
part. 2. pag. 205. Three Bishops at the least, the Romish Church hath not onely
col. 2. D. consecrated some Bishops by (f) one onely Bishop and two mis-cre-
(c) *Archidiacon.* dited Abots, but hath permitted Boy (g) — Priests, Boy-Bishops,
super Dec. part. 1. Boy-Cardinals: and Boy-Pope too. And where, by the
dist. 66. pag. 88. first Councell of (h) Calcedon each Bishop ought to be designed
Bellarmin. Tom. 2. "to some particular Diocese, youi (i) *Panormitan* sayes, Mul-
de mil. Eccles. lib. ti sunt Episcopi sine administratione Episcopatum, ut
4 cap. 8. p. 189. "sunt illi qui vulgariter *Nullatenenses* appellantur, There
B. *Quantum.* "are many Bishops without administration of a Bishop-
Cardin. Turrecr. "ricke, and they are those who are commonly called *Nulla-*
in Gratian. Tom. "tenenses, Meere Titulary Bishops without profit or sub-
1 part. 1. dist. 66. stance; Such was *Olaus* (k) *Magnus*, stiled *Vpsalensis*, & *Rober-*
Porro pag. 88. tus *Venantius*, stiled *Armachanus*, who (being Bishops in con-
(f) *Bellar. Tom.* (g) *Iohan. Reynolds Apol. Thes. 26. pag. 292.* cites many authorities for these boyish heads.
2. *Nor. Eccles. li.* (h) *Council Calced. gen. 4. Act. 15. can. 6. Bin. Tom. 2. part. 1. pag. 327 col. 2. C.* (i) *Panormit.*
4 cap. 8 col. 189. *de offic. ordinar. cap. Quoniam nu. 4. (k) St. Iohn. Comment. lib. 17 pag. 248. a.*
B. C.

ceit)

Sect. I. A detection of papistical Fraud.

255

ceit) were sent to the Councell of Trent to fill up the number,
and to make voyes: And such (I say) was your Doctor Smith
your late Bishop of Chalcedon, commorant therefore here in
England, and now or late in France; Such *Utopian No—*
Bishops have passed for currant in your Church of Rome,
Where all Regularities, Formalities, Canons, and Legalities
have suffered most shamefull violations, as testifies your owne
Baronius, speaking of the State of your Church in ages long
“since past: *Quæ tunc facies sanctæ Ecclesiæ Romanæ?*
“*quam fœdissima? Cum Romæ dominarentur potentissimæ*
“*æquæ ac sordidissimæ meretrices?*, *quarum arbitrio mu-*
“*tarentur Sedes, darentur Episcopi, Et (quod auditu hor-*
“*rendum, & intandum est) intruderentur in Sedem Petri*
“*earum Amasii Pseudopontifices, qui non sunt (nisi ad con-*
“*signanda tantum tempora) in Catalogo Romanorum*
“*Pontificum scripti; Quis enim a Scortis hujusmodi intru-*
“*cos sine lege legitimos dicere possit Romanos fuisse Pon-*
“*tifices? Nusquam Cleri eligentis, vel postea consentien-*
“*tis aliqua mentio: Canones omnes pressi silentio, Decre-*
“*ta Pontificum suffocata, proscriptæ antiquæ Traditiones*
“*veteresque in eligendo Summo Pontifice consuetudines,*
“*sacrique Ritus, & pristinus usus prorsus extincti: What*
“*then was the Face of the holy Roman Church? how filthy? see-*
“*ing most potent and filthy whors did governe and Rule at*
“*Rome, at whose pleasure Sees were changed, Bishops ap-*
“*pointed, and (which is horrid to be heard and hainous)*
“*their Lovers false-Popes were thrust into Peters-Seate,*
“*who are not (unlesse onely for designing the times) writ-*
“*ten in the Catalogue of the Bishops of Rome: For who can*
“*say that these who were put in by such Strumpets without*
“*Law, were lawfull Bishops of Rome? No mention is made*
“*of the Clergie electing or afterwards consenting; All Canons*
“*were silenced, Pontificall Decrees choaked, antient Traditions*
“*proseribed, and the old Customs and holy Rites and antient*
“*usage in electing the High Bishop, utterly extinct. Was not this*
a very bad time, thinke you? What was the latter age bet-
“ter? your *Budens* will tell you, *Sacrosanctos Canones*
“*melioribus annis factos, ut iis velut Regulis vita Clerico-*

Baron. T. 1. c.
Anno 912. cap. 8
col. 685.

Budens de offi-
lib. 3. fol. 199.

6 *A Detection of papisticall Fraud.* Sect. I.

rum dirigeretur; & velut Patrum præscriptis posteri
 formarentur, jam in amissis plumbeas evasisse (quis non
 videt?) quales olim fuisse Canones Lesbiæ structuræ tra-
 dit Aristoteles: Nam ut Canones plumbei & molles non
 structuram operum tenore æquabili dirigunt, sed ex stru-
 ctorum commodo & humidine flexiles structuræ accom-
 modantur: Sic Canones Pontificii ex usu Ecclesiæ anisti-
 tum flexibiles plumbei & cerei facti sunt, ut jam diu insti-
 tuta Majorum, & Sanctiones Pontificiæ non moribus re-
 gendis vivi esse, sed (propemodum dixeram) argenta-
 riæ factitandæ auctoritatem accommodare videantur;
 The holy Canons made in better Ages, that thereby as by
 Rules, the life of the Clergie should be directed, and po-
 tensity be formed as by Prescripts of the Fathers, are now
 turned into leaden Rules (who see's not?) such as Aristotle
 says the Lesbian Rules for building were in times past: For
 now as leaden and soft Rules doe not direct the structure
 with an equall tenor, but are accommodated and bended unto
 the building at the will of the Builders: So the Pope's Canons,
 are by practise of the Prelates of the Church made flexible
 as lead and wax, as that now a long time our ancestors Decrees,
 and Popes Canons serve not for guiding our manners, but (as
 I may say) seeme to be imployed for Money-Bankes. And
 also let your Jesuite Francisus de victoria Doctor of the Chaire
 at Salamanca in Spaine, tell you his knowledge herein,
 Videmus quotidie a Romanâ Curiâ tam largas, in om-
 nino dissolutas Dispensationes profectis, ut Orbis ferre
 non posset, nec solum in scandalum pusillorum, sed
 Majorum; and also he sayes, Nullus quærit Dispensatio-
 nem quin obtineat: we see such large, yea such dissolute
 Dispensations to come daily from the Court of Rome, as the
 world cannot beare it, not onely in scandall and offence of lit-
 tle ones, but of the Great ones also—no man seekes a dispensa-
 tion he obtains it: This is further confirmed by your
 Ruardus Tapperus Chancellor of Louane, Abusus Romanæ
 Curie inexcusabiles agnosci oportere, totum Ecclesiæ
 corpus contaminatum lapsu discipline, venalia esse omnia
 per monstrosas provisiones, regressus, & retrogressus,
 per

Franc. de Victor.
 Rel 4. de possib.
 Papa propos 6.
 pag. 39 & 48.

Ruard Tapp.
 orat. 10. Anno
 1552. pag. 199.
 & 200.

Sect. I. A detection of papisticall Fraud. 7

256

“ per commendationes Abbatiarum, & Episcopatum, per
 “ Dispensationes super Pluralitate Beneficiorum, & super
 “ aliis plurimis, super quibus nec Christus ipse dispensare
 “ possit. The abuses of the Court of Rome we must acknow-
 “ ledge to be *inexcusable*, the whole Body of the Church is con-
 “ taminated by the decay of Discipline, all things are sold by *monstrous*
 “ provisions, Returns, out-goings, by bestowing Abbacies and Bi-
 “ shopricks by Dispensations in plurality of Benefices, and on many
 “ other things wherewith Christ himselfe cannot dispense.

Now seeing your Romane Church (notwithstanding she hath Canons and Rules enough,) hath nevertheless departed feuly therefrom, doe's it not ill become R. B. (a child of that Church) to cast dirt most causelessly on the beautifull face of our purer Church. (yea I say) so pure and perfect as no Church this day can parallel her for Doctrine and Discipline, so conformable to the Primitive Church) and unjustly to traduce Her for supposed want of legall Forme of Consecration at the time of Doctors Parkers Consecration?

And if it be true, that there was then *No legall outward* Num. 6.
 Forme or fashion prescribed for Episcopall Consecration, then was not Doctor Parkers Consecration any Transgression of our Lawes, and so the lesse peccant or offensive: But indeed, neither peccant, nor offensive at all either to God, or Man; Not to God, in regard it was performed in Apostolicall manner by Imposition of hands, by apt words of the Gospell, accipe Spiritum Sanctum (which is essentiall) done by men having power from God to Consecrate, and with all essentiall Requisites whatsoever, and with fit Circumstances, as holy Prayer, learned Sermon, and holy Communion, as indeed nothing is therein urged by R. B. to the contrary; Not to man, being done by the consent, approbation and command of Royall power signified by Letters Patents, under the great Seale of England, after orderly & due election; Wherby the Tenor of the former of the Decrees of our Church cited by R. B. before mentioned, (even before those nine and thirty Articles of our Church were established) was accomplished; So as he did not assume on himselfe that Office, but was thereunto called by lawfull Authority: And as for the latter of our Decrees before

8 A Detection of papistical Fraud. Sect 1:

before mentioned, cited by R. B. (whereby it is ordained, that those who be consecrated according to the Tenor of King Edwards Booke, are thereby adjudged to be lawfully consecrated) if it were true (as R. B. affirms it) that King Edwards Book of Consecration was dead at the very time of Archbishop Parkers consecration, or if he were not consecrated in all particulars according to the Tenor and prescript of that Booke, yet it does not follow that his Consecration must be utterly void and invalid, as R. B. resolutely affirms it, pretending that the Standing or overthrow of our Protestants whole religion depends thereon; for if so, it would go very far for overthrow of the antient Church, or at least it would receive a deadly wound thereby: For notwithstanding the Councell of Sardis-

R. B. pag. 346.
3. 7.

Council Sardicens.
cap. 3 B n. Tom
1. pag. 434.
col. 2. F.

ca ordained: — Episcopus — non prius ordinatur, nisi et ante Lectoris munere et officio Diaconi et Presbyteri fuerit perfunctus, et ita per singulos gradus (si dignus fuerit) ascendat in Culmen Episcopatus; potest enim per has promotiones (quæ habent utiq. prolixum tempus) probari quâ fide sit, quâve modestiâ, et gravitate, et verecundiâ; A bishop may not be ordained, unless he hath first performed the duty of a Reader, and the office of a Deacon, and Presbyter, and so through each degree (if he shall be found worthy) let him ascend the height of Episcopacy; for by these promotions (which verily require long time), He may be tryed of what faith,

(a) Baron. Tom.
2. Anno. 260.
parag. 29. col.
580

(b) Zozom. Hist.
eccl lib. 4. cap. 8.
Bin. Tom. 1. part.
1. sect. pag. 521.
and Tom 3. part.
2. sect. 2. pag.
423. col. 2. E.
Council. Constanti.
Ep. vel. hist. cons.
B n. Tom. 1. pag.
521.

modesty, gravity, and reverence he is: yet nevertheless Eusebius a Deacon of Alexandria was immediately made Bishop of Laodicea, and (b) Nestorius, a neophyte and unbaptized, Catechumene was elected Patriarch of Constantinople (c) and presently made Bishop in the second generall Councell, held at Constantinople: (d) And Sr. Ambrose of a consul was baptized and Consecrated Bishop of Milan. (e) And Eusebius a Magistrate, was baptized and made Archbishop of Cæsarea. (f) And also Saint Theodosius being a lay-man, was consecrated a Bishop: And (g) in like sort Petrus Moronensis, of a lay-man was made Pope of Rome. And (I beleve) nether R. B. nor any well advised Romaniſt will, or dare say, their Consecrations were void: much lesse can R. B. irritate or make void the

the

SECT. I. A Detection of papistical Fraud.

9

the Consecration of Arch-bishop Parker, if it were true, that King Edwards Booke of Consecration was indeed utterly dead at the time of his Consecration, because our Decree concerning that Book (before recited) does not ordaine that if any Consecration be Celebrated, not in all and every Pontificio of that Book, that such Consecration is judged, deemed, and decreed, to be utterly void and of none effect; No, that Article is utterly Silent therein, it onely affirmatively sayes that such as are Consecrated according to the tenor of that Booke, are deemed and decreed to be rightly & lawfully Consecrated: so as the Conclusion inferred by R. B. cannot be supported by the premisses: try it syllogistically, and it will be most manifest.

Whosoever is Consecrated Bishop according to the rites of King Edwards Booke of Consecration, is rightly & lawfully Consecrated, so sayes our Article;

But Doctor Parker was not Consecrated according to the tenor of King Edwards Booke of Consecration, so sayes R. B. in regard it was then dead, and not *in re cum sita*, as he alledgeth; ergo—

Doctor Parker was not rightly & lawfully Consecrated; so is the Conclusion of R. B. which is a false syllogisme, being in no figure nor mood, nor any way consonant to the rules of dialectical argumentation, if the little skill I have in that Learning does not misguide me very much: For it were necessary for maintenance of this Conclusion of R. B. (That Doctor Parker was not rightly and lawfully Consecrated, and thereby our whole Religion overthrowne) that our Decree should have bin of this Tenor, (viz) Such as are Consecrated Bishops in an other manner than is prescribed by K. Edwards Booke of Consecration, we decree him to be unrightly and unlawfully Consecrated; & thereon R. B. might have had some colour, or matter to inferre his Conclusion, with this manner of argument;

Whosoever is consecrated Bishop in any other manner, forme, or fashion, than is prescribed by King Edwards Booke of Consecration, he is not rightly orderly or lawfully consecrated;

But Doctor Parker was consecrated in an other manner, forme, and fashion, than is prescribed by King Edwards Booke of Consecration; Ergo, Doctor Parker was not rightly, orderly, or lawfully, consecrated.

And yet this would not directly maintaine this Pontifician's Conclusion, unlesse it went more directly thus, Whoso-

(b.c) Bin Tom 3.
par. 2. sect. 2. pag.
4. 4. col. 1. A. B.
() Socrat. hist.
eccl. lib 4. cap.
25. pag. 282. E.
() Baron To.
4. Anno 375 pa-
ragr. 21. 22. 23.
col. 395. 396.
() Baron Tom.
4. An. 362. para.
50 pag. 29.
(f) Marcell. cor-
rect. Sac. Cer. l. 1.
sect. 2. fol. 13.

Num. 7.

er is consecrated Biſhop in other manner, than according to King Edwards Booke, his Conſecration is irriate and voyd.

But Doctor Parker was consecrated in other manner than is preſcribed by King Edwards booke, Ergo Doctor Parkers Conſecration is irriate and voyd: But this matter being already moſt learnedly handled, and moſt ſoundly cleared by ſuch Heroes of our Church; as I am unworthy to hold the candle unto, I have been too long on this point, becauſe the thing undertaken by me here, is not to conſider how well and ſufficiently R. B. hath diſputed, but how timely hee hath ſpoken, in the matters by him brought into queſtion; wherein the iſſue is whether King Edwards Booke of Conſecration (being put to Death by Queene Marias lawes) was never revived to life, till the making of our Nine and thirſie Articles in Anno 1562, in the fourth yeare of the raigne of Queene Elizabeth?

Num. 8.

For the better diſcovery of the truth whereof, I thinke it meet, here to ſet downe the ſubſtance of the ſeverall Acts of Parliament concerning the matter; viz.

Statute 2. & 3. Edw. 6. cap. 1.

“The Kings Maieſtie hath appointed the Archbiſhop of Canterbury and certaine of the moſt learned and diſcreet Biſhops, and other learned men of this Realme to — draw and make one convenient and meet order, rite, and faſhion, of common and open Prayer, and adminiſtration of the Sacraments, to be had and uſed in England and Wales; The which — with one uniforme agreement is of them concluded — in a Booke intituled The Booke of Common Prayer, and Adminiſtration of the Sacraments and other Rites and Ceremonies, after the uſe of the Church of England; wherefore it be ordained and enacted that — all — Miniſters — ſhall — be bounden to ſay, and uſe the Mattens, Evensong, Celebration of the Lords Supper, and all their Common and open Prayer, in ſuch Order and Forme, as is mentioned in the ſame Booke, and none other, nor otherwiſe,

Numb. 9.

By this Statute there was onely the Forme of Common Prayer, Adminiſtration of the Sacraments, and other Rites and Ceremo-

Ceremonies established; But the *Forme* of *Consecration* of *Bishops*, and *Ordination* of *Priests* and *Deacons* was not thereby settled or established: And therefore afterwards there was made *The Statute* of 5. and 6. of *King Edward* the first, Cap. 1.

"The Kings most excellent Majestie hath caused the
"afore said Order of Common Service (intituled, The
"Booke of Common Prayer) to be faithfully and godly
"perused, explained and made fully perfect, and hath
"Adjoyned it to this present Statute, adding also a *Forme*
"and manner of making and Consecrating of Archbishops,
"Bishops, Priests, and Deacons; to be of like force, autho-
"rity and value, as the same like afore said Booke (inti-
"tuled, *The Booke of Common Prayer*) was before, and to be
"accepted, received, used & esteemed in like sort and man-
"ner as by the said Act of the second yeare of the
"Kings Majesties raigne was ordained for uniformity
"of Service and administration of the Sacraments —;
"And the afore said Act to stand in full force — to
"and for the establishing the Booke of Common Prayer
"now explained and hereunto annexed: And also the said
"Forme of making Archbishops, Bishops, Priests and
"Deacons hereunto annexed, is it was for the former Booke.
"And — Bee it further enacted that if any person shall
"wittingly or wilfully heare or be present at any other
"form of Common Prayer, Administration of Sacraments,
"making of Ministers, and — other Rites then are men-
"tioned in the said Booke — shall suffer, &c. — Here-
"by (as is manifest) the same both of *Common Prayer* & *Celebra-*
"tion of the *Sacraments*, and also *Ordination* and *Consecration* of
"Bishops, Priests and Deacons, was made One intire Booke or vo-
"lume: And afterwards *Queene Marie* having attained the
"Crowne, did (as *R. B. sayes*) make an *Act* of *Repeale* in
"Anno primo regni sui cap. 2. Thus: It is enacted and
"established, that one — Act — of Parliament — in 3. *Ed-*
"ward. 6. intituled an Act for the uniformity of Service
"and Administration of the Sacraments throughout the
"Realme, and also one other Act made 5. *Edward*. 6. en-
"tituled

12 *A detection of Popisticall Fraud.* Sect. 1.

“tituled An Act for the uniformity of Common Prayer
“and Administration of the Sacraments—shall be from
“henceforth utterly Repealed,—and of none effect. —

This being that Act of *Parliament*, which R. B. sayes, *killed King Edwards Booke of Consecration*, it is to be observed, that this Act of Repeale doe's expressely neither mention any thing in particular, nor in precise words repeale any Law made for prescribing the forme of Consecration, &c. — But it doe's repeale and mention onely the foresaid Lawes, intituled, *Acts for the uniformity of Common Prayer and Administration of Sacraments*; which particular is not here urged to gaine say it, but that thereby *The authority* for that manner of Consecration and Ordination was repealed and annihilated, but it is here offered for removall of a weake objection, which peradventure may be made upon the Statute of Reviver (hereafter mentioned) made in the very beginning of the raigne of *Queene Elizabeth*.

Num. 10.

Begun 22.
Janu. 1558.
1. Eliz. & ended 8. May
following
1559.

But such was the high wisdom of *Royall Queene Elizabeth* (of ever most famous memory) as that (notwithstanding the confident affirmation of R. B.) there was not in her raigne (for preventing of all scruples doubts and quarrels) any Consecration, till *Queene Maries Law* therein was repealed, and made utterly voyd by *Stat. 1. Eliz. cap. 2.* thus,
“Wheras at the death of our late Sovereign Lord King *Edward* the sixt, there remained one uniforme Order of Common Service and Prayer and administration of Sacraments, and other Rites and Ceremonies in the Church of *England*, authorized by Act of Parliament holden in the fift and sixt yeares of our said late Sovereign King *Edward* the sixt, intituled an Act for the uniformity of Common Prayer and Administration of Sacraments, the which was repealed and taken away by Act of Parliament in the first yeare of the raigne of our late Sovereign Lady *Queene Mary*, to the great decay of the honour of God and discomfort to the Professors of the Truth of Christs—Religion—Be it enacted by Authority of this present Parliament, that the *Estate* of Repeale and every thing therein contained, onely concerning

“ning the said Booke, and the Service, Administration of
 “the Sacraments, rites, and Ceremonies conteyned or ap-
 “pointed in or by the said Booke, shall be void and of none
 “effect, from and after the Feast of the Nativity of Saint
 “*Iohn Baptist* next comming: And that the said Booke with
 “the Order of Service, Administration of the Sacraments
 “Rites and Ceremonies, with the Alterations and Addi-
 “tions therein added and appointed by this Statute shall
 “stand and be from and after the said Feast of the Nativity
 “of Saint *Iohn Baptist* in full force and effect according to
 “the tenor and effect of this Statute, any thing in the fore-
 “said Estature of Repeale to the contrary notwithstanding: Now by this *Acte of Parliament* the aforesaid *Acte of*
Queene Mary being repealed as concerning this very Booke
 which comprised in it as well the *Consecration of Bishops* and
Ordination of Priests and Deacons, as the *Celebration of Divine*
Service and administration of the *Sacraments*; And from
 and after Mid-Summer then following, in Anno 1559. The
 same Booke being in all things become againe in full vigour
 and force, then afterwards was *Doctor Parker* (our first *Pro-*
testant Bishop, which was made in *Queene Elizabeths Raigne*)
 elected, and consecrated *Archbishop of Canterbury* (for ought by
R. B. urged to the contrary) rightly, orderly & lawfully accor-
 ding to *publike knowne* and allowed *Square, rule, forme, order &*
fashion: which Booke and all *Consecrations ab initio regni Eliza-*
bethe Regina, were againe *Confirmed by Acte of Parliament 8.*
Elizab. cap. 1. not for any need of it, but to satisfie some
 causelesse scrupulosities; If it be objected, That in this last
Act there is no expresse mention of *Consecration*, then it is
 answered (as before touched,) That *Queene Maries Lawe*
 made no expresse mention of *Consecration* neither: But to
 make it *Sans doubt*, by this Law is *Queene Maries Law* made
 utterly voyde Whereby *King Edwards Lawes* therein became
 in force, And more-over, by this Law of *Queene Elizabeth* that
Booke (which is but *one Totum*) is recontinued and set in
 it's full strength and vertue: Hereby it appeares what little
 regard *R. B.* had either to the force of truth, or to his owne
Reputation and credit, by affirming with bold confidence, that

14 *A Detection of papistical Fraud.* Sect. 1.

this Booke was first called from *Death* to life, by the *nine* and *thirty* Articles onely, and that the Church of England had not for the space of *four* yeares any publicke allowed forme of consecration of Bishops or Ordination of Priests and Deacons.

SECT. II.

R. B. OBJECTION. II.

Num. 11.
Pag. 343.

Go'myn Catal. of
Bishop Durham
58. Cath.
Tunstoll Stew-
kitt Queen. Eliz.
an. 1. Injun. Eli.
Regine.
Injuncl. 8. 18.
40. 51. 53.
R. B. pag 348. 1.

A Gaine the first Protestant Consecration or admittance of any to be a Bishop by that Booke or Order in *Queene Elizabeths* Raigne, was on the 17 day of December in her second yeare (as they pretend from the Register of *Matthew Parker*) But their owne both private and publike *Authorities* prove, that both *Matthew Parker* (their first pretended *Archbishop*) and others were received and allowed for *Arch-Bishops*, and Bishops about 6 moneths before their first pretended Consecration on the 17 of December; — For *Parker*, *Barlow*, *Scory*, and *Grindall*, were allowed and received for Bishops in the moneth of August before in publicke Solemnities: — None can say; these were onely Bishops Elect, and not perfectly allowed or admitted for the true Bishops; For by the Statute of Hen. 8. Anno 25. received by *Queene Elizabeth* in her first Parliament Anno 1. cap. 1. it is ordained that Consecration must be within twenty dayes of Election.

P. H. ANSWER.

Numb. 12.

It is readily yielded unto, that *Doctor Parker* not our first Protestant *Arch-bishop*, seeing (*Arch-bishop Cranmer* was his Predecessor, but our first in *Queene Elizabeths* time) was allowed *Arch-bishop* of *Canterbury* five or sixe moneths before the 17 of December 1559, which is the time ascribed for his Consecration; And also *Barlow*, *Scory*, and *Grindall* were allowed, and acknowledged Bishops before; But what use you would make of it I know not, unlesse it be to the end, that the Register which Records the Consecration of *Archbishop Parker* on the 17 of December 1559. should be thereby conceived to be *fictionis* and untrue, such (I thinke) is your meaning, because you elsewhere call that Register (*a new-borne Register*)

ster) which is contraryed by the *authentick Register of Canterbury*, wherby it so appeares to be a true and *faithfull Register* as nothing needs to be said for it: But be your meaning therein what it will, I had upon the first reading of the former part of this *Objection*, this ready *Answer* That Doctor Parker might be *Bishop elect* all that time. But R. B. well foreseeing the readines of that kind of Answer, did immediately take that help from me (as he thought) by *trumping* in my way his *Statute of Consecration* within *twenty dayes* after *election*, so as it cannot (as he sayes) be alleadged that He stood *Bishop onely elect* for the space of *five or six moneths together*: But shall R. B. be so gently used, As to say, He is *mistaken*? If I should so deale with him, I shall (in good sooth) be *mistaken* then too. For I cannot conceive that an *old Student* can be so mistaken in such a matter as ordinary Schoole-boyes may easily know by meere reading, without helpe of *Tutor* or *Expositor*; I pray God it was not wilfully done, *contra dictamen conscientia sue*, against his owne particular knowledge *per hypocrisim*.

Here are the words of the *Statute*.

“Be it enacted that if any *Archbishop* or *Bishop* within the *Kings Dominions* after *Election*—shall be signified unto them by the *Kings Letters Patents*, shall refuse and doe not confirme, invest and consecrate with all due circumstance—such person as shall be elected—and to them signified—within *twentie dayes* next after the *Kings Letters* of such signification—shall come to their hands—That then—every *Archbishop*, *Bishop* and other persons so offending—shall runne into the dangers, paines, and penalties of the *Estatute of provision & Praemunire*. Is it not most evidently *obvious* to every Reader, that This Act doth not ordaine that *Consecration* shall be within *Twentie dayes next after Election*, but within *twentie dayes* next after the *Kings Letters* signifying such *Election*, shall come to those who are by his Majestie appointed to be *Consecrators* of the *New-Bishop*? And the very truth is, That *Matthew Parker* was elected to be *Archbishop* of *Canterbury* on the first day of *August* 1559. But the *Queens Letters Patents* signifying

Num. 13.

Statut. 25. Hen. 8. cap. 20.

Register Parker, Lib. 1. fol. 2. a. b. & fol. 3. a. & fol. 9. b.

16 *A detection of Papiſtical Fraud.* Sect. 3.

ſignifying his Election were dated not before the fixt of December following, and hee was confirmed the ninth, and Conſecrated the ſeventeenth of December aforeſaid: So as his conſecration was celebrated within the time limited by the Law, And on the 21 of the ſame December was Edmond Grindall conſecrated Biſhop of London, and from the time of their Elections, they ſtood all the while Lord Biſhops elect: And Barlow and Scory were Biſhops conſecrated long before Q Elizabeth came to the Crowne, as in Answer to the ſubſequent objection ſhall evidently appeare: But in the meane time, let it be obſerved, that where he ſayes in this place, that Barlow and Scory were allowed Biſhops in Auguſt 1559; Hee elſewhere ſayes, the ſaid Barlow and Scory were not allowed for Biſhops till the 20 of December following, And is not that a direct contradiction? But what cares hee or the Iſuited partie for contradictions or falſe-hoods, ſo as believe be gained from the ſimply credulous?

R. B. pag. 10.
211.
Vide hic infra.
Obiect. 3.

S E C T. III.

R. B. OBJECTION III.

Numb. 14.
I age 350.

Franc. Maſon.
booke of Con-
ſecrat. lib. 3 ca.
4. pag. 127.

N Either was there any One of the pretended Conſecrations of Matthew Parker (from whom all the reſt doe claime Ordination,) a true and lawfull Biſhop by Proteſtant proceedings: Theſe they name unto us, William Barlow, Iohn Scory, Miles Coverdale, Iohn Hodſkins; By theſe was Matthew Parker conſecrated Archbiſhop of Canterbury the ſeventeenth of December in the yeare 1559. Two of theſe ſower (namely) Coverdale and Hodſkins were never allowed for Biſhops in all Queene Elizabeths time, as the pretended Register, the printed *Antiquitates Britannice*, Godwyn, Maſon, and others of them confeſſe, confeſſing alſo, That the other Two were but Biſhops elect, Barlow elect Biſhop of Chicheſter, Scory elect of Hereford; But all men grant both Catholikes and Proteſtants, that Men onely elect Biſhops, not conſecrated or admitted, cannot conſecrate Biſhops, much leſſe an Archbiſhop Metropolitane.

R. B. pag. 210.
In, antepenult.

And William Barlow, and Iohn Scory were not allowed by theſe

Sect. 3. A detection of papistical Fraud. 17

261

these Protestants for Bishops or such men, untill Matthew Parker was (as they pretend by their Register) consecrated; by them William Barlow, stiled before Doctor of Divinity, or a Priest Regular, — And John Scory then stiled onely Bachelor of Divinity and Priest Regular, — were first allowed for Bishops, or such men, the 20 of December 1559, even three dayes after Matthew Parker's pretended * Ordination by them.

Antiquitat. Britan. pag. 39.
Editio Hano v. Anno 1604.
* He meanes (surely) consecration.

P. H. ANSWER.

The two former objections were purposely framed for the undermining of the Consecration of Archbishop Parker and all his Successors, as done without any Protestant — Order, rule, forme, or fashion, which is (as you see) vindicated to be regular and formall, according to Protestant — publike right, square, forme, and Order, notwithstanding any thing urged by R. B. to the contrary: Now the last Objection tends to the destruction of all Episcopall abilities in the Consecration of Archbishop Parker; First R. B. sayes, That two of them were never allowed for Bishops in Queene Elizabeths Raigne: And secondly the other two were but Bishops elect, and consequently incapable to Consecrate any other; unto both which I returne this Answer.

Num. 15.

First, as the two, supposed not to be allowed by Queene Elizabeth (to wit) Coverdale and Hodskins, Hee sayes not, that they were not Bishops de facto, but not allowed to be Bishops, what strength is there in that Proposition? Examine it thus, and you shall find nothing in it.

Num. 16.
1.

Whoever (though once Consecrated for Bishops) were not by Protestants in Queene Elizabeths raigne allowed for Bishops, did become in such sort no Bishops, as that their Episcopall Acts were ipso facto, mere Nullities, and of no validity.

But Coverdale and Hodskins (though both once consecrated Bishops) were not allowed for Bishops by Protestants in Queene Elizabeths raigne.

Ergo the Episcopall Acts of Coverdale & Hodskins, (though once consecrated Bishops) were ipso facto mere Nullities and of no validity.

18 *A detection of Papistical Fraud. Sect. 3.*

If R. B. or his *vindicatour* will grant the *Major*, then I know what will become of the *Romish Church* in *England*, and of all *Episcopall* and *Sacerdotal* Acts by *Romish Bishops* and *Priests* in *Consecrations*, *Ordinations*, *Marriages*, *Sacrifices*, *absolutions*, &c. even to be here in *England* *weere nullities*: Again I perceive R. B. did faint in his Assertion, not adventuring to say, that *Coverdale* and *Hodskins* were either *no Bishops* at that time *de facto*, or were disallowed to exercise *Episcopacy*, which for to doe, he ought to maintaine that they were never at all *consecrated* to be *Bishops*; and if he allow them to be once *consecrated Bishops*, then hee ought to produce some Act or Sentence for *unbishopsing* of them, or for discharge of their exercise of *Episcopacy*, which he doe's not goe about to doe; But (I say) it was neither *the one*, nor *the other*, but it proceeded from themselves whatsoever was wanting therein, they being in truth long before *consecrated lawfull Bishop*, neither they themselves nor the *State* of the *Realme* holding or judging them to be *no Bishops* here *quoad officium*, or passing any Sentence against exercise of it, but they did not exercise of *themselves* at that time *Episcopacy* here *quoad Beneficium*.

But *posito*, these two had beene *excommunicate*, *deprived*, *deposed*, or *degraded*, had they not nevertheless by your owne Doctrine continued *Bishops*, *quoad characterem*, & *quoad officium*, (as well as *Priests*) having such a *Character* by *Consecration* and *ordination* imprinted as is *indelible*? your *Council* of *Trent* determines it for you; *Siquis dixerit per sacram Ordinationem non imprimi Characterem, vel eum (qui Sacerdos semel fuit) Laicum rursus fieri posse, Anathema sit*; if any one shall say that a *Character* is not imprinted by holy Orders, or that He which once was a *Priest* can be made *Lay* againe, let him be accursed: And such also is the *Character* of *Episcopacy*, as according to the *Romish Doctrine*, neither by *Schisme*, *heresie*, *excommunication*, *suspension*, *deposition* or *degradation*, it can be obliterated, as your (a) *Gregory de Valentia*, (b) *Gabriel Biel*, (c) *Dominicus à Soto*, confirmat, lib. 2. (d) *Capreolus* say. And also your great (e) *Cardinall Bellarmine* sayes, *Observandum est Characterem Episcopalem esse absolutam*

Num. 17.

Council Trid.
Sess. 23. can. 4.
Bm. Tom. 4.
part. 2. pag. 328.
Col. 1. f.
(a) Greg. de Valent. 14. Tom. 4.
diff. 9. qu. 2.
punct. 1. pa. 894.
Secundus effectus. —
(b) Biel. in 4.
sent. dist. 25. qu.
1. sol. 3. col. 1.
c.
(c) Dom. Soto.
in 4. sent. dist.
25. qu. 1. pag. 58
col. 2. contra
hunc. —
(d) Capreol lib.
4. sent. dist. 25.
qu. 1. art. 3. pag.
272. col. 1. in
margine.
(e) Bellar. Tom.
3. De effectu Sa-
cramenti. lib. 2.
cap. 19, 20, 21.
22. pag. 46, 47.
48 Et de Sacra. Gregory de Valentia, (b) Gabriel Biel, (c) Dominicus à Soto, confirmat, lib. 2. (d) Capreolus say. And also your great (e) Cardinall Bellarmine cap. 12. pag. 92. col. 1. c.

" absolutam perfectam & independentem potestatem confe-
 " rendi Sacramenta Confirmationis & Ordinis, ideo non
 " solum posse Episcopum sine aliâ Dispensatione confir-
 " mare, & Ordinare; sed etiam non potest impediri ab
 " ullâ superiori potestate, quin re verâ Sacramenta ista con-
 " ferat, si velit, licet peccet, si id faciat prohibente Summo
 " Pontifice: It is to be observed, that the Episcopall Chara-
 " cter is an absolute perfect and independent Power to conferre
 " the Sacraments of confirmation and Orders, therefore a Bishop
 " may (without any Dispensation) constitute, & ordaine; and
 " not onely He cannot be hindred by any superiour power,
 " but also hee may conferre those Sacraments, if hee will,
 " though he offend if he doe it, the high Bishop prohibiting
 " it: And likewise your *Petrus de Palude* sayes, Si non omnis
 " Episcopus potest Ordines conferre, hoc esset, vel pro-
 " pter Demeritum, quia esset malus; vel propter de-
 " fectum Fidei, quia *Hæreticus*; vel propter Sententiam
 " Ecclesiæ, quia esset excommunicatus, vel suspensus, vel
 " alias præcitus; vel propter Depositionem ab Ordine, vel
 " quia esset Degradatus, sed nihil istorum impedit, quin
 " omnis Episcopus possit veros Ordines conferre: if every
 " Bishop cannot conferre Orders, it would be either by rea-
 " son of Demerit of life, because he is wicked; or by defect of
 " faith, because he is an *Hæreticke*, or else by reason of the
 " Sentence of the Church, because he is excommunicated, or
 " suspended, or otherwise cut off; or because hee is deposed
 " from Orders, or because he is degraded; but none of these
 " doe hinder, but that every Bishop may conferre true or-
 " ders. So as if Coverdale and Hodskins had bene deposed in
 " Queens Elizabeths time, yet might they consecrate an other:
 " And if you say, *Fieri non debet* it ought not to be done, then
 " I say, *Factum valet*, & dissolvi non potest, being done it avail-
 " leth, and cannot be undone: But here the Consecration of Arch-
 " bishop Parker by Imposition of their hands was so farre from
 " doing ought therein in Contempt of or against Authority, as
 " that it was done by Regall Assent and Command comprised in
 " the Queens Letters Patents directed to them and others to
 " Consecrate Doctor Parker to be Archbishop of Canterbury: The

Petrus de Palu-
de in 4. Sentent.
d. 25. p. 1. art. 1.

" Letters

20 *A Detection of papisticall Fraud.* Sect. 3.

“*Letters Patents* are thus: *Elizabetha Dei gratia, &c. Reverendis in Christo Patribus — Miloni Coverdale quondam Exoniensi Episcopo, Iohanni Suffraganeo Bedd, &c. Elizabeth* by the Grace of God, &c.— To the Reverend Fathers—*Miles Coverdale* late Bishop of *Exeter*, *John Suffragan of Bedford, &c.* whereby it is manifest they were allowed, and also imployed as consecrate Bishops in the beginning of *Queene Elizabeths* raigne.

Num. 18.

But *posito*, they had not beene allowed Bishops, yet if *Deposition* or *Degradation* cannot obliterate the Character of *Episcopacy*, but it is still in force, *quatenus ad officium*, as concerning the office, notwithstanding the benefits, profits, and all that pertaines *ad exercitium jurisdictionis*, as concerning the exercise of *jurisdiction* be taken away, how little hurt can not-allowance, or disallowance doe? But if I may speake my mind freely, I conceive that when *R. B.* said, that *Coverdale* and *Hodskins* were not allowed for Bishops, in all *Queene Elizabeths* time, he did intend, that his Vulgar Reader should beleieve, that they were never *Consecrated* Bishops at all; For I cannot easily be perswaded, but that this old *Students* did well know, that *Coverdale* and *Hodskins* had beene long before *Consecrated* Bishops, and still continued Bishops *de jure*; For the Records declare it plainly, that *Hodskins* was 9. Decembris 29. Hen. 8. Anno Domini. 1537. *Consecrated*, and so continued till his death; from whom the principall Bishops in *Queene Mariess* raigne descended: By him was *Consecrated*, *Thomas Thurlby*, who was one of the *Consecrators* of your *Cardinall Poole*, Archbishop of *Canterbury*; and as for *Coverdale*, he was 30. August. 1551. An. 2. *Edw.* 6. *Consecrated* Bishop of *Exeter*, who being displaced and imprisoned by *Queene Mary*, was at the desire of the King of *Denmarke*, sent to his Majesty by the same *Queene*; And returning backe in the beginning of the raigne of *Queene Elizabeth*, he being aged, cared not to returne to his Bishopricke, but retired to a private life, not allowing himselfe *Episcopacy*, *quoad Beneficium, et jurisdictionem*, yet he still continued true and perfect Bishop, *de jure, quoad esse, et Titulum*; which two, *Coverdale* and *Hodskins* did joyne with the

Masonus de
Minister. Aug.
lib. 8. cap. 30.
pag. 372. lat.
impr. anno 1638.
Registr. Cran. fol.
261.
Registr. Pol. fol.
3.
Godwin, lat Exe-
ter 32. pag. 413.

the other two, *Barlow* and *Scory*, in the *Episcopall* Act of Consecrating of Doctor *Parker*, to be Archbishop of *Canterbury*.

And now in the second place, it remaines that *Barlow* and *Scory*, berighted concerning their *Episcopacy*, whom *R. B.* pretends, were but elect Bishops, not *Consecrated* nor admitted, as by our owne Authors is supposed to be confessed: If this allegation were true, nothing (I thinke) were to be said on their behalfe: But it is so apparantly false, as that it makes me admire the little regard this *R. B.* had, to his reputation and credit amongst men (If there were no divine doome or judgement for Lyars) in adventuring to put in Print, what he could not, but knew to be directly contrary to what he divulged to the world: For the very same Record and authority of ours, that enformed him, that these two then stood elect Bishops, the one of *Chichester*, and the other of *Hereford*, doth also tell him that they were late Bishops, the one of *Bath* and *Wells*, and the other of *Chichester*: For the *Queenes* Letters, Patents, to them and others directed, signifying the election of Doctor *Parker*, to be Archbishop of *Canterbury*, requiring them to *Consecrate* him accordingly, hath these very words (viz) Will'mo *Barlow*, quondam, *Bath and Wells* Episcopo, nunc *Cicestrensi* Electro; *Iohanni Scory* quondam *Cicestrensi* Episcopo, nunc *Herefordensi* electo: To *William Barlow* late Bishop of *Bath* and *Wells*, now elect of *Chichester*, *John Scory*, late Bishop of *Chichester*, now elect of *Hereford* &c. By which any one having his eyes in his head, might as easily see quondam Episcopo late Bishop, as read nunc electo, now Bishop elect: But who is more blind than he that will not see? and as for *Barlow*, he was so farre from standing then meerely Bishop elect without *Consecration* or admittance, as that he had beene *Consecrated* about foure and twenty yeates, before he layd hands on Archbishop *Parker*; For he being advanced to be Prior of *Bisbam*, was thence translated to be Bishop of *Asaph*, wherein he was confirmed the 23. of *February*, 1535. Anno 27. Hen. 8. and in *April* 1536. it pleased King *Henry* to pre-ferre him to the Bishopricke of *Saint Davids*, where he continued till by King *Edward* the sixt, he was in Anno 1549.

2.
Num. 19.

Regist. Parker
Libr. I. fol. 3. b.
Reman. in Recor.

Cur. Cancel-
lar.

Godwin. Catal.
Chichester 39. et
pag. 474.

Audax inscitia.

Regist. Cran. fol.
179.

Godwin. Catal.
Asaph. pag. 552.
et St. Davids 78.
et Bath & Wells,
45. et Chiche-
ster, 41.

Regist. Park. lib.
1. fol. 39. b.

Regist. Cramm.
fol. 2. Godwin.
Catal. Chichester
39 pag. 474.

Regist. Parker 1.
lib. 1. fol. 23. 2.

Antiquitates Bri-
tan. pag. 39.

translated to the Bishopricke of *Bath* and *Wells*; And in the beginning of *Queene Marias* raigne, he was forced to leave his Country, Bishopricke and all, living in exile in *Germa-
nie*, till he was restored by *Queene Elizabeth*; And at the time of the Consecration of Archbishop *Parker*, by the favour of *Queene Elizabeth*, he stood elect of *Chichester*, wherein he was 20 December, 1559. confirmed; And as for *Scory*, he was above eight yeares Consecrated Bishop ere he imposed hands on Archbishop *Parker*: For he was 30. Augusti 1551. Anno 5. *Edw. 6.* Consecrated Bishop of *Rocheſter*, and shortly afterwards translated to *Chichester*; And being displaced by *Queene Mary*, he was advanced by *Queene Elizabeth*; And "at the time of the consecration of Archbishop *Parker*, he stood "elect of *Hereford*: And the booke of *Antiquitates Britannica* "making a Series of the Bishops of that time, distributes it into eight Columnes (viz) 1. *Academix*: 2. *Diocelis*: 3. *Nomen*: 4. *Gradus*: 5. *Ordo*: 6. *Patriz*: 7. *Aetas*: 8. *Conse-
cratio et confirmatio*: And it declares *Barlow* to be by "degree (Doctor in Divinity) and by order (a Priest regu-
lar) and *Scory* to be by degree (Batchelor of Divinity) and "by order (a Priest regular) And it doth expresse them both to be confirmed on the 20. of December, 1559. but it does not declare them to be Consecrated that day, nor the nomination of them by their degrees & orders does intimate them to be then no-Bishops, as *R. B.* enforces it: for they were long before Consecrated Bishops as before is declared; But they having forsaken their Bishopricks in *Queene Marias* raigne for persecution, remained beyond Seas, till the Crowne fell on *Queene Elizabeth*, and then being returned home, they were elected to be Bishops, the one of *Chichester*, the other of *Hereford*; and three dayes after, Archbishop *Parker*'s Consecration, they were confirmed in those several Seas, as aforesaid. Wherefore upon these particulars let *R. B.* recollect himsele, with consideration how he can make it good, that *Barlow* and *Scory* either *de-facto* were (or else confessed to be) at the Consecration of Bishop *Parker* no more but Bishops elect, not Consecrated, nor admitted, and then ingenuously in the name of God confesse his Error, pro-
fessing

feſſing that (as Proteſtants and Papists acknowledge) Biſhops elect being formerly *Conſecrated* may rightly *Conſecrate* others, before they be confirmed in their new Seas.

And now upon the whole matter; Forasmuch as it is most cleerely evident, *modo retrogrado ire*, reckoning backward, that Coverdale, Hodskins, Barlow, and Scory, were all *Conſecrated* Biſhops long before, and so continued at the time of their Conſecrating of Archbishop Parker; And forasmuch as Archbishop Parker was *Conſecrated* according to the law within twenty dayes after the date of the Quenes Letters Patents, signifying his election (though he was elected five moneths before) And forasmuch also as the Protestant order, rule, forme, square, and fashion for a *Episcopall* Conſecration, according to King Edwards booke was then in full vigour, vertue, and force, it must undeniably follows, that Archbishop Parker and all our first Biſhops in the beginning of Queene Elizabeths raigne, and 'all other our Biſhops, Priests, and Deacons, ever since were and are (notwithstanding the allegations of R. B.) rightly, orderly, and lawfully made, *Conſecrated*, and ordained, according to publike, knowne, and allowed square, rule, forme, manner, order, and fashion. And it is most manifest that what R. B. hath said against it upon the grounds before mentioned, are vaine and frivolous: (And me thinkes) it's strange that in so few Leaves of that book of R. B. there should be so many untruthes, every of those particulars being so many severall False-hoods, manifestly contrary to it's Title: *The judgments of the Apostles and first age*, more consonant rather unto the *Judgement of Apostates and worst age*: A shame to the Author (an old Student in Divinity) more agreeable to the old Serpent, or at best, more fit for ignorant boyes; and most unworthy to be a Present for our sacred Queene Royall Mary: But indeed what can be expected of those, whose Religion holds Lying and Equivocation, to be *per Fraudem*, Godly deceits in the learned Clergie, & ignorance to be *Mater devotionis*, the Mother of Devotion, for the *Illiterate Laity*.

For mine owne part this parcell of the Booke being found to be so faulty, it causes me justly to mistrust the rest

24 *A detection of Papisticall Fraud.* Sect. 3.

of it, and to hold it not worthy of so much *Expence of time*, as to read any more of it, leaving it to your *Index expurgatorius* for due Correction; or else to our *Purgatory fire* in Smithfield, *For utter destruction*.

Sir Humph. Lind
Via luta pag.
154. 155.

Io. Heigham via
vere luta pag.
425. 426.

The like *Martyrdome* deserves another lying *Brat*, begotten by as false a *Parent* (not so learned and wise a fellow) as *R. B.* put abroad into the world, about ten yeeres agoe: For, whereas Sir *Humphrey Lynd* said, that although the Doctours of antient Church did rest in *Two Sacraments* (*Baptisme and the Lords-Supper*) as generally, *Necessary to salvation*, yet they called many *Rites and Ordinances* by "the name of *Sacraments*, as — *The signe of the Crosse*, *Exorcisme*, *holy-Bread* given to *Catechumenis* [*Novices in the Faith*] *One Master Iohn Heigham* (a *Papist*) taking on him to answer that Booke, does most unconscionably turne the word [*NOVICES*] into [*NO VICES*] and so very untruly pretending that Sir *Humphrey Lind* had thereby yeelded, that the *Signe of the Crosse*, *Exorcisme*, *holy-bread*, *holy-water* and the like, are (*No vices in the Faith*) endeavours most absurdly to make Sir *Humphrey* dispute against himselfe, and the Church of *England*: And by that silly devise, this *Heigham* takes occasion to slide from the point, without any answer at all to it, *Hi sunt Fratres in Malo*: *Falshood* incorporates it selfe in *Fraternity*, against sacred Truth (walking here desolate a while) *Sed magna est veritas, et in die suo prevalebit*, divine and holy Truth will in her season become *Victorious and Tryumphant*, with *Gloria in excelsis*, hurling blacke and ugly Error and False-hood, headlong into the Bottomeles Pit, the dark and noysome Cave of that wicked monster *Abaddon*, the Father of Lyes:

Amen, Amen.

EPILOGVE



E P I L O G U E or A P P E N D I X.

NOW this Tract is finished; me thinkes I heare *two* sorts Num. 21.
 of people among us whisper their *Conceits*; the one,
 are the *Preciser* sort (people of good intents) demanding
 of me, why I have in this Tract severall times used the
 word (*Priest* and *Sacerdotall*) rather than the word [*Min-
 ister* and *Ministeriall*] doe's it not savour of *Popery*? Are
 you not inclined (*Sir*) a little to allow and relish the
Massé-Priest, *Sacrifice* and *Altar*? For reinovall of such
 misconceits, if any such arise, I say, I used the word
 [*Priest* and *Sacerdotall*] because it is indifferently used with
 the word [*Minister*] sometimes the *one*, sometimes the
other, not onely in our publike *Lyturgie*, but also in these
two Articles now in some sort *vindicated* against our Romish
Antagonist R.B. And in the same *sense* doe I also intend it:
 And for mine owne part, I conceive that [*Sacrifice*, *Altar*,
 and *Priest*] may be all indifferently used, [as *Supper*, *Table*,
Minister] even in this present age, as well as in the
Primitive age, and as farre it is now, from any just and
 reall offence unto judgements and consciences rightly in-
 formed and disposed, as it was to the *Fathers* of antient
Church, and unto the *Primitive Christians* (being holy
Saints and *Martyrs*.) But *Popery* (which came in by *Intru-
 sion* secretly into the Church betwixt the *Primary* and la-
 ter *purity*) hath caused such a distaste to words and phrases
 of *antiquity* (extremely abused by *Romanisme*) as that
 these termes (*Sacrifice*, *Altar*, *Priest*, are become *odious*, or
 at least *scrupulous*, specially unto weake judgements and
 tender consciences; which may (I suppose) be easily recti-
 fied and sufficiently satisfied with this one *Distinction* or
Method (for many,) when the *Holy Eucharist* is spoken of
 as a *Sacrifice*, (as often it is among the *Antients*, and so

might be by them, and may also by us be called *Sacrifice*, to wit, *Commemoratory and Sacramental*) then may be used the word (*Priest and Altar*) as words *relatively suitable*, and *convenient* : But when the *Eucharist* is spoken of, as the *Lords Supper*, (as so it is according to Scripture phrase,) then the words (*Table and Minister*) is the *meetest adjuncts* for that subject ; And thus we may joine with *Antiquity* both in language and sense without offence, and thereby explode and reject as *erroneous*, the doctrine of *Sacrifice proper and propitiatory, Masse-Priest, and reall-Altar*.

Num, 22.
Affront to
Episcopacy.

The other is *Popish Faction*, whom (me thinkes) I heare say, that although we *Papists* must confesse that the *frauds* of our Brother R. B. are now so discovered and laid open, as that *Hee* cannot by any of us be fairely defended or excused ; And therefore the *Consecration* of *Archbishop Parker*, and consequently of all the *English Bishops* since, and now being, must stand *sacred and valide*, notwithstanding any thing produced, pleaded, or proved by R. B. to the contrary : yet ne-verthelesse let us *Romanists* cheere up our selves, sparing our labours and paines to seeke the overthrow of the *Episcopacy* of the *Church of England* : For see we not ? that a great multitude of the *Members* of their owne *Church*, yea of their *Clergie* too ; doe lowdly crie downe *Episcopacy*, not onely *quoad personas* for *exorbitancy* by *personall* misdemeanours, and for over large exercise of *jurisdiction* in their *function*, too too bad (as is alleaged,) but also *quoad officium*. & *jus Episcopatus*, against the *Right* of *Episcopacy*, as *Antichristian* and *intollerable* in the *Church*, devised by *man*, and not ordained by *Christ*. And therefore they would have it utterly abolished out of their *Church* : And instead of it, they would have their new devised *Presbyterie* to be *Consistorially* set up for Government of the *Church*, as that which is indeed *de jure divino*, and consequently *Presbyterie* ought to be put into Possession of the *Church*, and *Episcopacy* to be ejected out of it : Howbeit others indeed doe allow of the *right* of *Episcopacy*, onely desiring moderately some *Reformation*, and limitation of the *Bounds* and exercise of it, to the end it may be brought into some convenient *Temper* : Wee *Romanists* doe with
great

great expectation waite upon the successe thereof, not doubting but that this *Division* will doe the *Englisk-Protestant-Church* more harme and mischiefe, than a *thousands* such as our *R. B.* can doe with *Frauds* and *Us*: and will sooner destroy their *Church*, than our *Gunpowder plot* (had it taken effect) could have done: For Christs *Maxime* is infallibly
 "true, Si regnum, aut domus contra sese dissideat, non potest stare illud Regnum, aut illa domus: A *Kingdome* or
 "house at *division* within it selfe, cannot stand, but must fall to ruine and destruction. Marke 3. 24. 25, 26.

Now therefore seeing many men have of late vented themselves in this cause, let me also come in with my vote too, as an *Appendix* to this *Tract* of mine, conceiving it to be a fruitlesse worke, to quit our *Englisk Episcopacy* from the *Batteries* raised up against it by *Romish R. B.* (a knowne and professed enemy of our *Church*,) if it suffer by *Brethren* at home (naturally wounding deepest,) I therefore adventure to say, That (me thinks) seeing *Ordination* of our *Ministers* hath hundreds of years beene and is in this *Kingdome* immediatly derived from *Episcopacy*, this clamour (specially by *Ministers*) against *Episcopacy* (as *Antichristian*) should be spared, even for their owne sakes; and should be by *Ministers* more tenderly handled, least it be retorted upon them, that upon their owne grounds, their owne *Ordination* and *Admission* into the *Church* is from *Antichristianity*, and and from a *Power* before *God* unlawfull. Num. 23. P. H. Episcopacy vindicated by Scripture.

But howsoever, for as much as these *Presbyterians* have brought an *Ejectione firme* against *Episcopacy*, pressing to have *Episcopacy* to shew forth *It's Evidence*, and to prove it's *Title* to be *Ex Iure Divino*, or else to be ejected out of the *Church*; I *Causidically* say in Defence of it, That *Episcopacy* ought not (under favour) by *legall proceedings* to be compelled thereto, because *Episcopacy* hath possession in the *Church* of *God*, And so hath had many *hundred yeares*, Some for it say *sixteene hundred yeares*, and upwards, ever since *Christianity* was imbraced in the *World*, And it's *Adversaries* doe either acknowledge or cannot fairely deny it, to be so for the space of *thirteen* or *fourteene hundred yeares*,
 and Ejectione firme.

Hooker Eccles.
Polity, preface,
page 5.

Act. 5. 38, 39.

Presbytery
non suited.

and not in a *corner* of the Church, but universally in *Christendome*; And in such a Case *Possidenti conceditur*, without *Prescription*, Possession is a good right and title against all men, saving him only, that can make a good and better title first to appear; And untill the Pretender doe make his *Right* and *Title* to appear, the Possessor should not be enforced either to prove, or shew forth his *Right* and *Title*: Let then the *Consistoriall Presbytery* both shew and prove that *A standing Ecclesiasticall Court* consisting of *Presbyters*, and of twice so many *Laiques* to be annually elected to beare *Rule*, to *Governe*, and to be *Judges* in the Church, were by *Christ* or his *Apostles* ordained or established, and this *Consistoriall Power*, and it only, and no other, should for ever beare away this Government Ecclesiasticall: which prooffe ought to be made (not by *Texts* stretcht from the *genuine sence*, or by words of *equivocall* and *double sence* or severall significations) but by cleare and manifest *Record of Scripture*, which (I beleeve) is a taske *unperformable*: I am sure it wanteth that *prosperous Successe* and *blessing* which accompanies *Divine Institutions*, according to that divine *Axiome* truly delivered “by *Gamaliel*, Si est ex hominibus hoc opus, dissolvetur; “Sin ex Deo est, non potest dissolvi: what is of humane “*invention* may perish or come to nothing, what is of *divine Ordina-* “*tion* cannot perish, though at some time and in some place be resisted and persecuted, and so become *clouded* and *eclipsed*; yet it will be resident somewhere or other, and it will in time convenient be disclouded and become *conspicuous* and *transplendent* againe; apply to the present Case, The *Blessing* hath ever gone in an eminent and conspicuous manner with *Episcopacie*; But *Presbyterie Consistoriall*, is at the best supposed to have had but a little *entrance* in some *narrow part* of the Church, once in the first — *hundred yeares*, and againe in this last — *hundred yeares*, but hath beene at an *inter-regnum*, at a losse and vacation for many hundred years, How can wee then judge your *Presbytery* to be of *God*, and our *Episcopacy* to be of *Antichrist*? if this be the *Evidence* on the behalfe of *Consistoriall Presbytery*, as such it is, (as I conceive clearely) then must it become *non suite*; and *Episcopacy* must keepe it's *Possession* still, amending it selfe, or else
bee

be caused to *amend*, what is *amisse* in it by *personall* defects, or by *bad Customes*.

Although *Episcopacy* thus prevaile upon this *Non suite*, yet *Num. 24.*
 neverthelesse *ex abundante*, I will produce such evidence as I *Episcopacies Title.*
 have found and collected for it, out of divine Records, to
 prove *Episcopacy* to be *ex Iure divino*, assuring my selfe, that
 others, as well those of ablest parts, as those whom it more
 concernes, are provided of other evidence, and also of a way
 to apply the same better than I can: But for making good
 my undertaking, I offer these three particulars to be con-
 sidered, concerning *Episcopacy*.

1. An office, or power *Ministeriall*, 2. An office or power *Numb. 25.*
 meerely *Episcopall*, 3. Exercise of jurisdiction; Title of Ho-
 nour and Dignity, and competency of Revenewes:

First, the office or power *Ministeriall* or *Sacerdotal*, is
Authority to preach the Gospell, and to distribute and give the
Sacraments: this power *ex Iure divino*, it is Christs owne Or-
 dination, as is agreed on both sides without *Contradiction*:
 Wherein there is indeed a *Parity* in the Ministry, in so
 much as such *Ministeriall-acts*, done by an inferiour-Mini-
 ster or Priest, are as valid and effectuell, as if the same were
 done by the highest Prelate in the Church.

Secondly, the office or power meerely and truly *Episco-*
pall, is to ordaine and to admit Ministers into the *Clergie*:
 To suspend or punish such of the Priest-hood as become *de-*
linquent, or neglect their Cure or charge; to make use of the
 Keyes in binding and loosing by judiciall sentence, out of,
 and into the Assemblies of the Church, both *Clerkis* and
Licks, upon just and weighty causes; and generally to go-
 verne the Churches, for the prevention of the creeping in
 and growth of *Heresie*, and Error; for support and mainte-
 nance of *Unity*, without *Schisme* or *Division*; And for to
 Rule, Govern and Command, and to be ruled, governed,
 and to obey, in such sort as Church affaires may be duly and
 rightly performed, and done in the Churches, whereof they
 are *Superintendents*.

Thirdly, Exercise of jurisdiction, *hic non illic, sic et*
non sic, in this and not in that Dioces or province, in
 this and not in that manner, or other than is allowed,

prescribed, and authorized: Title of Honour and Dignity, to be Lords and Piers of Parliament; and to be endowed with faire Estates and Revenewes annexed, as adjuncts unto Bishopricks in this Kingdome (to wit) to be Lords and Peers of Parliament; and to possesse and enjoy Lands and Tenements of value correspondent, which are called *Temporalities*, &c. These are *ex gratiâ Principis, et Reipublicæ*: So as of the first, and the last, there is no controversie or doubt, (as I take it) And therefore the first being *ex Iure divino*, may not be abolished out of the Church, it being *de esse*, of the essence of the Church; and the last, being *ex Iure humano*, and *de bene esse*, of accommodation, may be corrected, restrained, and limited in such *Moderation*, as shall by Superiours be found and adjudged most meet and convenient for the welfare, of the Church and Common-weale of *Englnd.*

Num. 26.

Episcopacy not de
jure humano.

Reasons.

1.

2.

But the Controversie is (I thinke) onely concerning the second particular, whether it be *de Iure divino*, or *humano*, of Christs *Institution*, or of mans *Invention*? and (if it be divine) whether it was conferred upon all the then *Clergie*, equally or to some *conjunctim* or *divisim*, as Superiour over the rest? I assume in the first place, that this office is not *de Iure humano*, of mans ordination, for these two *Reasons*; The one, because this office was in the Church, long before Emperours and Princes became *Christians*, so as the Temporal power could not be the *Parent* or *Founder* of this office in the Church: but when the Emperour *Constantine* became *Christian*, he indeed advanced *Bishops* both with honours and Revenewes, and so other good Emperours and *Christian* Kings did encrease it more and more; But this *Episcopall* office of Superintendency, was long before any *Advancement* of honour, or Revenew, was conferred by Princes on *Bishopricks*; Yea long before the *Bishops* could enjoy any assurance of peace for life, or member being generally martyred and persecuted for the Gospels sake: And the other *Reason* is, because this office is *Spiritual*, which necessarily requires a *Divine hand* and *Power*, to be the *Author*, *Founder*, and *Institutor* of it, and that must needs be Jesus Christ (the mytticall head of the Church) from whom all divine and spiritual gifts

gifts, are derived unto his myſticall Body, and each member thereof: Without all doubt, Chriſt had in himſelfe this office and power of government, and of *binding and looſing*; Mar. 28. 18. 19. For the divine Text ſayes, *All power in heaven and earth was given to him*; And out of his large Stocke of power, he after his Reſurrection did conferre ſome parcell of it unto thoſe who ſhould after his *Aſcenſion*, be Governours in the Church, ſaying unto them, that, *As his Father ſent him*, ſo alſo he did ſend them; giving them *Command to goe unto all Nations*, and to teach what he had commanded, and breathing into them the Holy Ghoſt, *gave them power to bind and looſe*: Which gift of power and authority, was not contrary nor repugnant unto his pleaſure, ſignified unto them formerly, ſaying, *The Kings of the Gentiles exerciſe Lordſhip over them, but yee ſhall not doe ſo*, which Prohibition (*Verum non ita erit inter vos*) or (*Vos autem non ita dominabimini*) yee ſhall not rule or domineere ſo, (or in ſuch manner as heathen Princes uſed to doe) was not an absolute Prohibition from uſe of all manner of Superiority, among the Clergie; but a Prohibition *aliquo modo*. a qualified Prohibition, not to Rule as heathen Princes uſed to doe, tyrannically after their *owne wills* (with *Stat pro ratione Voluntas*) their pleaſure to be their Law, for their owne ends, not regarding the welfare of the people; which prohibition, *aliquo modo*, or *ſuo modo*, doth infer an allowance of ruling in the Church, *aliquo modo*, in a temperate & charitable manner, otherwiſe what ſhall be ſaid to a Text containing a ſtricter Prohibition, than this Text do's, and that is, where Chriſt forbids his Diſciples to be called *Maſters*, with a ſtrong reaſon for it, becauſe they were *Omnes fratres* all Brethren: If a convenient expoſition can be fitted to this Text, that Chriſt did therby forbid unto them *ambition of Title*, or forbidding what himſelfe aſſumed, ſaying yee call me *Maſter and Lord*, and yee ſay well, *for ſo I am*, but was ſo farre from affecting of honourable Titles, as he beares himſelfe ſo lowly and humbly, as that He *washed their feet*, exhorting them to doe ſo likewiſe, and the chiefeſt, and greateſt among them to be *Servant*, tanto altior, tanto ſubmiſſior, the more honourable in outward condition, the more humble in mind, and

20.

Ma ke 16. 15.

John 20. 20,

21, 22, 23.

Mar. 20. 25,

26. 7. 28.

Marke 10. 42.

43. 44. 45.

Luke 22. 25,

26, 27.

Will. Archbp. of

Canterb confe-

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65 cl. 247.

Mat. 23. 8 9,

10.

10. 13 13. 14. 15.

in submissive deportment; If this Text (being *literaliter* of an absolute *Tenor* of *Prohibition*) may receive a benigne interpretation; much more may the Text (*Vos non ita dominabimini*) being not an absolute, but a qualified *Prohibition*, may receive the like exposition, that Christ did thereby forbid such ambitious and tyrannicall Government, as was exercised by Pagan-Princes; and allowed nevertheless of ruling in the Church by Superiours upon Inferiours; otherwise the *Consistoriall Presbyters* therefore may neither rule, or governe, nor be so much as called *Masters*; but what need of seeking further for *Prooffe*? this our Text affords it sufficiently by our Saviours words, of *Maximus* and *minimus*, he that is greatest among you, let him be least, *Qui major est in vobis fiat sicut minor*, (*maximus erit Minister*) not that he that in authority is made Superio, should be pulled down by his Inferiours, but still be Superiour in authority, and also be humbled in himselfe, to *minister* unto Inferiours, just as Christ (being most Supreme) *came to minister*, as followeth there in the next verse.

Luke 22. 26.

Mat. 20. 28.

Num. 28.

Episcopacy, ex jure divino.

Mat. 4. 18, 20,

& 10. 1, 2, 8.

Marke 3. 13,

2, 19.

Luke 9. 1, 2,

10, & 10. 1, 2, 10.

This being cleared, it remaines to be inquired, to what part of the Clergi: Christ did conferre this office of Governing; giving of Orders; and of *Binding* and *loosing*, I say not to all the then present *Clergy*, but to some as Superiours, to exercise it upon others as Inferiours: For which purpose, it is to be noted, that Christ had a *Clergy* of two sorts, to wit, the Apostles, and Seventy Disciples, the Apostles were first called, made nearest unto him, and in Communion with him, the Seventy Disciples were called afterwards, and sent out from Christ *two by two*; to the Apostles and to the Seventy Disciples equall Commission and power was given. 1. *To preach the Gospell*, 2. *To administer Sacraments*, 3. *To heale and cure diseases*, 4. *To worke Miracles*: This office they all had in Parity and in Common among them; but the office and power of Mission or ordination of others; for the iudiciall use of the Keyes, for *binding* & *loosing* in the Church, and of Governing in the Church, to preterve the Doctrine of Faith & order therein, was conferred on the Apostles *conjunctim et divisim*, joyntly & severally; to them Christ said, *As*

my

my Father sent me, so I send you, to the end by power of that Mission they might send others, as he had sent them; Into them he breathed the Spirit of truth, Accipite Spiritum Sanctum, for the establishing of sacred Doctrines, and for prevention of heresies and errors in matters of Faith; and to them were the Keyes of binding and loosing of Delinquents and Penitents, out of and into the Church, for offences unto the Church; and for the absolute confirmation of them in this sacred office, the Holy Spirit did according to Christs promise, visibly descend on them at Pentecost, after Christs Ascension into heaven: In all or any of which particulars, the Seaventy Disciples (for ought I read in Scripture) had not any immediate participation or share; and according to the Power and Authority of this office, conferred on the Apostles, joyntly and severally, they did whiles they were all at Hierusalem, convene and assemble together, and elected Mathias to succeed Judas in his Bishopricke, whereof he was deprived by his Treason to his Master, and by his Act of Felo de se: And these Twelve Apostles at another Assembly did ordaine (for their ease) Seaven Deacons at a time, laying Apostolicall hands on them; and being afterwards met in Council, they made a Decree or Canon, for the present deportment of the Churches; and according as the present number of the Apostles, was either more or lesse, so they executed the same power and authority by fewer in number; for Peter and Iohn being come to Samaria, they two onely executed the same office by Ordination of others, with imposition of hands, and with Prayer; which makes it appeare, that this Commission was committed to the Apostles, *Coniunctim et divisim*, and it was necessary to be so, seeing they were to be dispersed the one from the other for Conversion of the Nations of the world: In so much as the same office which was executed, *Coniunctim* by all joyntly, whiles they were together, was shortly after onely executed by two of them: but it must be reduced to one alone, or else peradventure it will not satisfie, though (for my owne part) this President of executing it by two, is sufficient to make it appeare, that this Commission and office was given *Divisim*, to be execu-

Io. 1.4. 4.43,
and 3.22, and
4.1,2.
Commission Con-
iunctim et divi-
sim.

Luke 24.49.
Act. 1.4.
Act. 2.1.2.3.4.

Act. 1.2.6.13.
20.23.24.25.
26.

Act. 6.1,2,7.

Act. 8.14.17.

ted by any one, as well as by any two of the Twelve, there being no expresse direction to authorize two, more than any one, but it being naturally included; (and so the Apostles rightly understood it) it was sufficient; *Nam expressio eorum, quæ tacite insunt, nihil operatur*: What is included need not be expressed.

Num. 29.

Execution by
one Episco-
pally.

Acts 8. 18, 19,
20, 21

Acts 5. 1, 10

Acts 10. 44, 45

Acts 18. 2, 5, 6.

Acts. 20. 17, 18.

But to make it full, it shall (*God willing*) be here made apparent, that both before the *Apostles* were severed and *dispersed* among the Gentiles and afterwards, this *Office* and *Commission* was executed by *one* of the *Apostles* alone: whilst the company of the *Apostles* were at *Hierusalem* it pleased *God*, that *Samaritis* received the word, and there *one Simon Magus*, seeing the holy Ghost was given by *Imposition* of hands by *Peter* and *Iohn*, *Hee* would have purchased the *Holy-Ghost* with money, whereupon *Saint Peter* alone making use of the *Keyes*, binds *Him* with this *Malediction*, *That he had no part nor portion in that matter, and his money perish with him*; And how fast it stucke to him, both *Scripture* and *Ecclesiasticall* story doe relate; And *Ananias* and *Saphyra*, dissembling and lying; were so bound by *Saint Peters* sole *Act* of binding as (*divine Justice* smiting at the *Cue* thereof) both fell downe dead to the great amazement and wonder of the *Spectators*: wherein he exercised this *Office* of *Binding*.

And *Saint Peter* being come to *Cæsarea* (at the request of *Cornelius*) *Hee* commanded that *Cornelius* and the company should be *baptized*, which was done accordingly; by which *Act* *Saint Peter* did exercise his *Office* of *Commanding*, and obedience was yeelded upon his sole *Command*: and *Saint Paul* reasoning in the *Synagogues* of the *Jewes*, and finding them to be opposers of his *Doctrine* and *Blasphemers* of *Christ*, *Hee* shooke his raiment, and by the *Power* of the *Keyes* exercised by himself alone, *Hee* did bind them to beare their blood upon their *owne heads*, and so it afterwards succeeded accordingly; And he having summoned at *Miletus* the *Elders* (the *Spirituall* *Governours* and *Superintendants* of the *Church*) sayes [*Spiritus Sanctus vos constituit Episcopos*] ye are by the *Holy Ghost* made *Bishops*: And rebuking the *Church* of *Corinth* for their *Sedition* and *Division*, *Hee* tells them, *Hee* was a *Master-builder* (whose

(whose Office is to direct how and in what manner the fabricke shall be framed and erected, and to superview the worke, and to command the workefolkes to doe their worke, and to place and displace, whom he thinks good for the better ordering of the Businesse:) And then Saint Paul after some reprooves, does give them warning, (which carries in it the Sence of Authority) telling them, that though they had ten thousand Teachers, yet hee was their Father; which imports love, reverence, and Power: And for that cause Hee sent unto them Timothy, which manifests Saint Paul to be Superiour *Mittendo*, by the Act of Mission, and Timothy to be Inferiour and under obedience, *cundo* by Going: And moreover Saint Paul reproving them about the incestuous person, doth behave himselfe therein as their chiefe Bishop exercising this Office both of Government and Ruling, and also of Judgement, Doome and censure by Power of the Keyes in binding and loosing; For concerning that Offendour, hee sayes I have judged already; and then He commands them, That in their Assembly, they should In the Name of Iesus Christ and Saint Pauls spirit (to wit) of binding Power, Deliver him unto Satan, by casting him out of the Communion of that Church for castigation of the flesh, that the spirit might be saved; And then Hee gives them command, Not to associate themselves with Fornicators, covetous persons, extortioners, or Idolaters, and this he did doe in the Spirit or Power of judging, For *à minore ad majus* hee sayes, They themselves did passe judgement on them within, as for those without the Pale of the Church, Hee sayes, Hee judged not, but leaves them to the judgement of God, and then in the power of that Office of Judging and Commanding, Hee requires them, to put from among themselves (or excommunicate) that wicked incestuous person: And as Saint Paul had by the power of the Keyes caused that incestuous person to be excommunicated; So he afterwards absolves him, saying, I forgive him, and willed the Corinthians to forgive him too, and to restore him, his punishment being sufficient, and to confirme their love to him, and so he tryed *An in omnibus obedientes*, their obedience by it: And those Corinthians having had suits in Law one against another in the Courts of Justice among

1 Cor. 3. to 10.

1 Cor. 4. 14, 15,

1b. ver. 17.

1 Cor. 5. per totum.

Cor. 2. 6. to 10.

1 Cor. 6. 1. to 9. among Pagans, how does Saint Paul handle them for it? even as a man of authority and awfull power, *Audet aliquis vestrum?* Dare any of you doe it? And concerning the matter of Marriage, and single life, he gives Rules or Canons as a Supreme Governour, To avoyd Fornication, Let every man have his owne wife, and every woman her owne husband; the unmarried and widowes, (if they could not abstaine) to marry; And to the married, He gave command, let not the wife depart from her husband, And putting them in mind of his Ordinances (or Canons) in these and other things, Hee praises them for keeping his Ordinances and then He makes more Canons, lawes, and Ecclesiasticall Ordinances, for receiving the Communion in both kinds; For uncovering Mens beads, and covering womens beads in the Church, And for silence to be kept by women in Church, assemblies and all things to be done with Decency, and Order: And as concerning Collections for the Saints, hee commands them, that looke what Order he had given at Galatia, even so they should doe, and repeates it to them, what that Order was: were it not a folly (thinke you) that Saint Paul should take on him to make Orders, Rules and Canons, if he did not know, He had Power and authority both to create them, and also to put them in execution in those severall Churches? And the same Saint Paul writing to the Church of Galatia complains, that some had endeavoured to pervert them from the Gospell, He by the Power of the Keyes doth accurse with Anathema such False Teachers: *Si quis vobis evangelizaverit prater id, quod accepistis, Anathema sit*; And to the Church of Thessalonica, Hee gives his Commands to withdraw themselves from such as walke disorderly and not after the Traditions (or Ordinances) by them received from Him, commanding, that he that would not worke should not eate, and that with quietnesse they should worke and eate their owne bread, and requiring, that they which obeyed not his word, they should not associate or keepe company with them: And as for Hymeneus and Alexander, who were retrograde in the Faith, Saint Paul by power of the Keyes, did deliver to Satan, and in particular Hee binds Alexander the Copper-smith (who had done him much Evill) to be rewarded by the Lord according to his workes: Thus it is manifest, that Saint Paul alone

1 Cor. 11. 2. to 15. and 28.

1 Cor. 14. 34. 39.

1 Cor. 16. 1. 2.

Gal. 1. 7, 8, 9.

2 Thes. 3. 6. 10, 12. 14.

almost as *Metropolitans* and *Superintendents* of severall Churches or *Diocesses*, did exercise this Office of Government; of making *Canons*, *Rules* and *Ordinances*; of *Mission* and *Ordination*; and of censures by *Binding* and *Loosing*: which He did doe without *Conjunction* with, or assistance of any *Consistory* or *Presbytery*, or any other with Him as I conceive.

And now finally, least it should be alledged that though this office was in the Apostles, as well *divisim*, as *conjunctim* equally, yet it ended with them, as to the execution of it by one alone; and then it fell into the Church promiscuously, or into the *Consistory*, which if any shall say, *Let it be proved, and take it;* But the contrary appears evidently, for Saint Paul delegated it unto *Timothy*, and *Titus*, the one instituted Bishop of *Ephesus*, and the other Bishop of *Crete*, as is evidenced by these Scripture-particulars: Saint Paul tells *Timothy*, that he had disposed of him for *Ephesus*, to the end he should charge others, that they should teach no other Doctrine, which carries in it matter of power and Authority, not to permit false Doctrine: And the Apostle as *Metropolitan* giveth *Timothy* his charge and rules, how he should governe and order the *Ephesian* Church, willing and appointing how men should pray with hands erected, and women to be adorned with modest apparell, with shamefastnesse and modesty, learning in silence with subjection, not taking on them to teach, or to usurpe authority over the man: And then the Apostle declares as an undoubted truth, that the desire of the office of a Bishop is a good worke, whose care ought to be to rule his owne Family wel, that he may rule the Church the better; and he having given *Timothy* severall instructions, he appoints him, to command and teach them, not onely teach them, as a *Presbyter*, but also command as a *Superintendent* and *Superior*; otherwise he might command and doe it himselfe: and concerning *Elders*, *Widdowes*, and *Children*, hee appoints *Timothy*, to give them in charge to be blamelesse, and gives him power of receiving and rejecting of *Widdowes*, into and out of the

Num. 30.

Episcopacy delegated unto successors.

1 Tim. 1. 30

1 Tim. 1. 18. &

2 Tim. 2. 8. 9.

2 Tim. 3. 1. 2.

9. 11.

1 Tim. 5. 17.
19. 22.

1 Tim. 1. 18.
and 4. 14.

2 Tim. 1. 8.

Council. Nicen. 1.
can. 4. Bis. 16.
pa. 261. col. 1. P.

2 Tim. 2. 2.
14.

Tit. 1. 5.

the care of the Church, which is a parcell of authority surely; and as for the Elders, he appoints *Timothy* to let them be counted worthy of double honour; surely then *Timothy* was a person of greater honour & authority, other wise he could not confer honour on others: and as for the power of *Ecclesiast. call-judic. ture*, *Timothy* must not receive an accusation against an Elder, but before two or three witnesses: Which informes me, that *Timothy* had power as an *Ecclesiast. officall Judge* to heare and determine complaints, and to examine witnesses, and to give Sentence: and Elder being Presbyter sheweth that he was Judge of Presbyters and Teachers, And as for *Mission* and *Ordination*, it is cleere as the Sunne; that *Timothy* had that power to Execute it alone; for he is exhorted, *suddenly* to lay hands on no man, and *Timothy* himselfe was ordained and consecrated to this Office per prophetiam aforehand *cum impositione manuum presbyterii*, with imposition of hands by the Presbytrie (non per Presbyteros, not by the Presbyters but by the office of the Presbytery) which may be done by one, as if I say, *I receive Baptisme at the hands of Priesthood*, I say true, though it be alwayes done by one Minister onely, and so it appeares this was; For Saint *Paul* sayes it was *per impositionem Manuum mearum*, by imposition of my hands, which addes confirmation to the former point, that one Apostle did and might execute this office of *Episcopacy*; and so a Bishop might then be consecrated by one, as *Timothy* then was, though afterwards (when the stock of Bishops was stored) it was Decreed, that Consecration should be done by three at the least; And never thelesse for the point in hand, our Apostle here appointeth *Timothie* that what he had heard from Saint *Paul*, he should commit to faithfull men, able to teach, which is the Power of Ordination of Ministers in *Ephesus*, which Ministers hee was to charge, that they should not strive about words tending to the subversion of the Auditory, which comprises in it matter of *Episcopall Authority*. And as for *Titus*, the Apostle tells him, that he also left him in *Creet*, *atque corriges qua defunt*, to the

the end that he should set in Order things wanting, & *constitutas, per Civitates Presbyteros*, and ordaine Elders in every City, which plainly declareth that *Titus* was ordained Bishop of Crete by Saint Paul *apostle*; and that *Titus* had power delegated to him to rule and governe, otherwise he could not set things in Order, and had power to ordaine teaching Elders, (to wit) Presbyters and Ministers, which Iurisdiction and power was not to be Exercised in one Parish onely, but the Text sayes, in every City; whereby *Titus* had a large Dioces or Territory. And at the end of these Epistles of Saint Paul to Timothy and Titus, it is recorded (though peradventure not Scripture, yet exceeding ancient, and (next Scripture) authentike, that Timothy was ordained the First Bishop of the Church of the Ephesians; and Titus ordained the first Bishop of the Cretians, I shall conclude with that of the Spirit of God to the Angels of the seven Churches in Asia. These were not indeed Angels, or spirituall Essences, for real Angels are not partly good, and partly evill, nor to be charged with good things and with bad things too, as the best men are: For Angels are either totally good without any mixture of sinne, as are the blessed Cherubins and Seraphins, and other heavenly Spirits, or else totally deformed and wicked, as Diabolicall spirits be; The word (Angell) in this piece of Scripture must needs be borrowed to expresse some great men and glorious in those Churches, as Kings are for Majestic and power called Gods, So Bishops and Superintendants are here called Angels, being persons eminent, and glorious for Ecclesiasticall honour and piety: And as there were in Asia just seven Churches mentioned, so the Angels or Superintendants are reckoned to be onely Seven, one for each Church; to whom in particular is directed the Message of the Spirit of God, on behalfe of themselves, and the Church under each of their Governments; like the Message of an Emperour to his severall Princes and Governours of his severall Cities concerning detention of Tribute, it is delivered and directed unto the severall Princes and Governours onely, but

Reve. 2.

It is for and on the behalfe of themselves and the people under each of their *Principalities*: And that there were then indeed *Superintendents* or *Bishops* over those *Seven Churches* of *Asia* is manifested by *Ecclesiasticall History*; But what is comprised in sacred Scripture is so ample and cleere to this purpose, as there is no need of *Authorities* or proofes out of *Histories*: Howbeit antient and authenticke *Ecclesiasticall Histories* doe declare, how that as *Cities* and *Common-weales* were converted to the Faith, *Bishops* were (even in the Apostles dayes) ordained, to be *Superintendents* over those *Cities* and *Countries*, & some of the *Apostles* and *Disciples* were ordained *Bishops* of some of those *Seas*, as *James* (called Brother of our Lord *Iesus*) was immediatly after Christs *Ascension* ordained by the *Apostles* *Peter*, *James* and *Iohn* to be *Bishops* of *Hierusalem*: where Hee continued thirtie yeares, and then suffered *Martyrdom*; Saint *Peter* was first *Bishop* of *Antioch*, where hee continued seven yeares; and *Marke* the *Evangelist*, was the first *Bishop* of *Alexandria*; and as the *Churches* in severall *Provinces* encreased, so the number of *Bishops* encreased, where they had Successours for many hundred yeares: And this Office of *Episcopacy* hath ever continued in the *Catholicke Church* hitherto, And therefore if Scripture were darke, and not cleare in this point, yet if there be but a print or shaddow of *Episcopacy* there, seeing the same was immediatly after our *Saviours Ascension* put in practise by the *Apostles*, and hath had perpetuall continuance and Succession in the Church of God ever since, the same is a sufficient Exposition of the meaning of Scripture, if it were obscure in it; but seeing the Scripture is (in my opinion) cleere in it, and continuall Succession hath blessed it, my judgement is captivated and convinced, and my conscience is fully satisfied, That this Office *Episcopall* is ex jure divino, and that this *Episcopall* office was sometimes executed by one *Bishop* alone, and sometimes by one *Bishop* as Supreme *Superintendent* with others *Presbyters* as Assistants, bearing this mind neverthelesse, to be corrected by Superiours,

Eusebiu. lib. 2.
cap. 1.
Anio. Cron. part.
1. cap. 8. paragr.
3.

riours, and to be informed by more forcible proofes, and to be reformed in whatsoever is mistaken, professing ingenuously, that this is not thus presented on any supposall, that these Records of Scripture have not beene already produced; it is truly acknowledged that this point hath bin both long since, and also of late by severall learned Doctors and Divines famous in our Church most solidly and soundly vindicated; But seeing old Arguments on the Presbyterian party, some in the same old clothes, and some with new apparell, have beene of late revived, and come abroad without any notice taken of the cleere Defences made on the Episcopall party by the learned in those times, I think I may thus *petere petita, sing an old song too*: which was never before (I thinke) thus dressed. Sure I am, I being no way engaged to either party, in particular profit or interest, am the more impartiall, being onely swayed with the Power and Evidence (I thinke) of perfect and unconquerable Truth out of Gods---Booke, not professing these be all the Scripture proofes for it, nor that every singular Text here vouched doe cleere prove the point, but hoping that each Text does render somewhat towards it, and some and many of them direct, and all connexed, doe together become (I beleeve) invincible, *conjuncti vincunt, si singula profunt* And what I have here presumed is meerely my owne conceptions (without addresse to any promptuary or other helpe) which is intended (not for disputation or controversie, but) as a Corollarium to my Tract against R. B. for declaration of mine Opinion (backt with Scripture proofe) which strongly inclines my Heart to cleave, with all filiall duty, submissive Obedience, and humble reverence unto our holy Mother, our sacred Church of England, long blest with the use and honour of Episcopacy and (I trust in God) shall ever be to the end of the world. And now whiles our Romish Adversaries are (according to Divine providence) by One or other utterly ejected and convinced, let not, O let not any unhappy schisme, division or fruitlesse Contention distract us at Home (the

Episcopacy:

high way to loose all; which the great God of Peace,
 by the high merit of our Sacrifice of Peace, with sweet-
 est influences of the blest Spirit of Peace prevent in time,
 firmly and strongly binding with the Triple-Cord of
 Peace (Truth, unity and Love) all our unhappy
 breaches in a solide and perpetuall Con-
 junction of Christian Amity in Church
 and Common-weale. Amen.
 Amen.

FINIS.

April 22. 1641.

Imprimatur,

THO. WYKES.

Errata.

274

p. { stands for } page.
l. { line of that page.
m. { margin.
l. { line of that margin

p. 4. m. l. 12. read (230.) for 203.)

m. l. 17. read (276.) for (297.)

p. 5. l. 3. read (heretofore) for (therefore.)

p. 17. l. 17. read (consecrators) for (consecration.)

m. l. 14. read (1605.) for (1604.)

p. 23. l. 15. read (most) for (must.)

l. 24. read (place it.)

l. 28. read (apply it.)

p. 29. l. 17. read (power is.)

p. 30. l. 4. bks out (to wit, to be Lords and Piers of Parliament
and to possesse and enjoy lands and tenements of value correspon-
dent.)

l. 20. read (conjunctim & divisim.)

p. 32. m. l. 7. read (and 10. unto 8.)

l. 10. read (Luke 9. 1. to 10.)

p. 33. m. l. 13. read (A.B. 6. 1. to 7.)

l. 34. put in the margin (1 Tim. 3. 20c) & Tim. 4. 14.)